

T H E

Fountain of Life

O P E N ' D ;

Peter Grut
Guernsey R, 1802—

A Display of CHRIST

In his Essential and Mediatorial
Glory &c.

By the pious Mr. John Flavel V.D.M

Being a Faithfull and true Abridg-
ment of the Reverend Author's
Excellent Discourse on that Sub-
ject.

By R. C.

L O N D O N :

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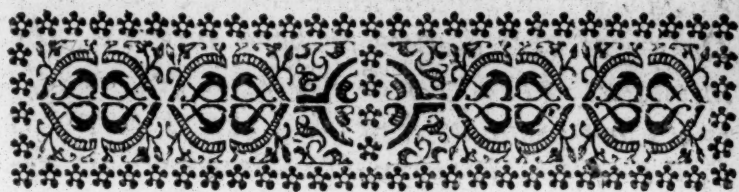
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TO THE
READER.

THE Subject Matter of the following Sheets, is so very Weighty and Serious; and such is the Importance of the Knowledge of Christ Jesus our Lord, that any thing of this Nature (one would imagine) can never be too much urg'd, nor too often inculcated.

The Reverend Author (of whose larger discourse the following is an Abstract) is by his valuable Writings so well known in the World, that an attempt to make any Thing of his more extensively useful cant fail of Acceptance: The scarcity of the largest Volume and the Advantage of the poorer Sort; who may better purchase this, must sufficiently

To the Reader, &c.

encourage the present undertaking, how far a Design of this Nature is here answer'd, the intelligent Reader will easily judge, it appears not to me at least that the Author has fail'd in his Performance; however, an upright Intention in all the Pains he has took this way, will afford the truest Satisfaction. Whilst the Honour of God and the Interest of Souls is really promoted by the sincere endeavours of any, they will have no cause to complain that their Labour has been in Vain; 'tis therefore in hopes of such a desirable Issue that the following Discourse is now recommended to the World under the conduct and Blessing of Heaven, which can only render it effectual to any saving Purpose.



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God,

ven and in Earth at the same Time, *John* 3. 13.
 2dly, Another Fruit of this Hypostatical Union is,
 the singular Advancement of the Human Nature
 in Christ far beyond. and above all it is capable of
 in any other Person, *Psal.* 45. 8. and so is the
 Object of Adoration and Divine Worship. *Acts* 7.
 59. 3dly. Hence it follows, as another excellent
 Fruit of this Union, and that is, Concourse and
 Co-operation of each Nature to his Mediatory
 Works, for in them he Acts according to both
 Natures, the Human doing what is Human, suf-
 fering, sweating, Bleeding, dying; and his Di-
 vine Nature stamping all these with infinite Va-
 lue, and so doth concur into one glorious Work,
 and Design of Mediation, *1 Cor.* 5. 17. *Heb.* 9
 15, 15.

3. The third, and last Thing to be opened is,
 the Grounds and Reasons of this Assumption,
 and we may say briefly, touching that, 1st. That
 the Human Nature was not assumed to any Intri-
 cal Perfection of the Godhead, not to make the
 Human Nature it self perfect, the Divine Person
 did not assume the human Nature necessarily but
 voluntarily; not out of Indulgence but Bounty;
 not because it was to be perfected by it, but to
 perfect it, by causing it to ly as a Pipe, to the In-
 finite All-flowing, and All-filling Fountain of
 Grace and Glory, of which it is the great Re-
 ceptacle. 2dly. And consequently to qualify and
 prepare him for a full discharge of his Mediator-
 ship, in the Offices of our Prophet, Priest and
 King; had he not this double Nature in the Unity
 of his Person, he could not have been our Prophet,
 as God he knows Gods Mind, and the Will
 of God, *John* 1. 18, and 3. 13. and as Man, he

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is

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is fitted to impart it suitably to us, *Deut. 18. 15, 16, 17. 18. compared with Acts 2. 22.*

As Priest, had he not been Man, he could have shed no Blood; and if not God, it could not have been no adequate Value for us, *Heb. 2. 17. Acts 20. 28.*

As King, had he not been Man, he had been an heterogenous King, and so no fit Head for us; and if not God, he could never Rule nor defend his Body the Church: These then were the Designs and Ends of the Assumption.

Use I. Let all Christians rightly inform their Minds in this Truth of so great Concernment in Religion, and hold it fast against all subtle Adversaries that would wrest it from them. The *Apoloniaris* mixed his Humanity. The *Arian* denied his Deity. The *Sabellians* affirmed that the Father and the Holy Ghost were incarnate as well as the Son; and were forced upon that Absurdity by another Error, viz. denying three distinct Persons in the Godhead, and affirming there were but three Names. The *Eutichians* confounded both Natures in Christ, denying any distinction of them. The *Selusions* affirmed that he uncloathed himself of his human Nature when he ascended, and hath no human Body in Heaven. The *Nestorians* so rend the two Natures of Christ asunder, as to make two distinct Persons of them. But beloved, ye have not so learned Christ: Ye know he is, 1st. True and very God. 2^{dly}. True and very Man. 3^{dly}. That those two Natures make but one Person being united inseparably. 4^{thly}. That they are not confounded, or swallowed up one in another, but remain still distinct in the Person of Christ. Hold ye the Form of sound Words which cannot be condemned,

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Use II. Adore the Love of the Father and the Son, who bid so high for your Souls, and at this rate were contented you should be recovered. *1st.* The Love of the Father is, herein admirably conspicuous, who so vehemently willed our Salvation, that he is willing to degrade the Darling of his Soul to so vile and contemptable Estate, *Phil. 2. 7. John 3. 16.* *2dly.* And how astonishing is the Love of Christ, who would take such a Stoop as this to exalt us, *Heb. 2. 16. Heb. 2. 9.*

Use III. Hence know, that the infinite Wisdom, hath left a famous and everlasting Work of it self, which invites, yea, even chains the Eyes of Angels and Men even to it self; it could not ever have entred into their Thoughts, that ever Mercy, Pardon and Grace should find such a Way as this, to issue forth from the Heart of God, to the Hearts of Sinners: Oh! how wisely is the Method of our Recovery laid, so that Christ may well be called, *1 cor. 1. 24. The Power and Wisdom of God*, for as much as in him the Divine Wisdom is more magnified, and glorified, than in all the other Works of God, upon which he hath imprest; hence it is, that some of the Schoolmen affirm, tho' I confess my self unsatisfyed with it) that the Incarnation of Christ was in it self so glorious a Demonstration of Gods Wisdom and Power; and hereupon, so desireable in it self, that though Christ: Yea had not sinned, yet Christ should have been made Man.

Use 4. Hence also I infer, the incomparable sweetness of the christian Religion, that shews poor sinners such a fair foundation to rest their trembling consciences upon. *Mich. 6. 6.*

Use, 5. Of how great concernment is it, that Christ should have union with our particular persons, as well as with our common nature, for by this

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this union with our nature alone never any man was or can be saved, yea, let me add, that this union with your natures is utterly in vain to you, and will do you no good except he have union with your persons also.

Use, 6. If Jesus Christ hath assumed our nature that he is sensibly touched with the infirmities that attend it, and so hath pity and compassion for us under all our burdens *Heb. 2. 17, 18.* Let us not doubt but he will bear us up under and brings us safe through all of them.

Use, 7. Hence we see to what a height God intends to build up the happiness of man, in that he hath laid the foundation thereof so deep in the incarnation of his own Son, *Phil. 3. 21. Acts 20. 29.*

Use, 8. How powerful a comfort is it, that he who dwells in our flesh, is God, and man in one Person.

VI.

Of the authority by which Christ as mediator acted, or Christ's commission opened, and the great seal of Heaven produced.

In these words are three parts observable.

1. The person sealing, or investing Christ with authority and power, which is God the Father though all the persons in the Godhead are equal in nature, dignity, and Power, yet in all their operations, there is an order observed among them that the Father sent the Son, the Son is sent by both.

2^{dly}, The Subject in whom God the Father Lodges this Authority, Him, that is, the Son

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THE
FOUNTAIN OF LIFE
OR
A Display of CHRIST &c.

*Of the Transcendant Excellency of the Doctrine of
Christ and the knowledge of him.*

1 Cor. 2. 2.

IN the words you have 1. the subject
matter of *Paul's Doctrine* viz: *Jesus
Christ*, 2. the excellent Truth of
Christ crucified chap 1. 23. 3. the
manner of his preaching *Christ cru-*
cified, which was plainly, in a cru-
cified stile, as evidently set forth
crucified.

Doctrine, That there is no doctrine more excel-
lent in it self, or more necessary to be preached
and studied, than the Doctrine of *Jesus Christ*, and
him crucified.

All other knowledge how much soever magnified
in the world, is, and ought to be esteemed as dross,
in comparison of this *Phil. 3. 8 col. 2, 3.*

1 Consider it absolutely. 1. the knowledge of *Jesus
Christ* is the very marrow and kernel of the Scrip-
tures, the scope and center of all divine Revelati-

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on, both the Testaments meet in *Christ* the Ceremonial Law is full of *Christ*.

2. The knowledge of *Jesus Christ* is a fundamental knowledge 1. it is fundamental to all Graces, they all begin in knowledge *col. 3. 10. 2 Pet. 3. 18.* it is so fundamental to the grace of faith that knowledge is denominated from it. *isai. 53. 11.* see *John 6. 40. 1. Pet. 1. 13. Heb. 6. 19. col. 1. 27.* 2. it is fundamental to all duties, and without the knowledge of *Christ* no Duty can be performed aright *col. 3. 17. John. 15. 5 Phil. 4. 13.* 3. it is fundamental to all comforts, all the comforts of believers are streams from this fountain *Phil. 3. 3, 4.* it is fundamental to the eternal happiness of souls *John 17. 3. 1. cor. 1. 21.*

3. The knowledge of *Jesus Christ* is profound and large *Eph. 3. 10, 14.* it is simple pure and unmixed. and in the next place it is,

4. The most noble subject that ever a soul spent it self upon *Eph. 3. 8, 9. John 1. 18. 2. cor. 3. 9, 18.*

5. It is the most sweet and comfortable knowledge *John 1. 45. cant. 5. 16.*

2dly. Let us compare this knowledge with all other knowledge, that the excellency of it may appear 1. all other knowledge is natural, this is supernatural *Matb. 11. 27.* 2. other knowledge is unattainable by many, by reason of the dulness of their capacities, but this knowledge is attained by men of the most dull, blunt and contemptible parts, *Matb. 11. 25. 1. cor. 1. 26, 27.* 3. The highest degree of other knowledge will never bring you to Heaven *Rom. 2. 21, Rom 1. 18.* but this knowledge of *Christ* hath potent influences, changing souls into its own image *2. cor. 3. 18. 1. Tim. 2. 4.*

In

1 Corinthians Ch. 2 v 2.

For I determined not to know any
thing among you, save Jesus Christ,
and him Crucified.

1 Corinthians Ch 1 v 23. 24

But we preach Christ crucified, unto
the Jews a stumbling block, & unto the
Greeks foolishness; - But unto them which
are called both Jews & Greeks, Christ the
power of God & the wisdom of God.

Philip Ch 3 v 7. 8. 9. 10

But what things were gain to me, those
I counted loss for Christ. - I counted all things but loss for the excellency of
the knowledge of Christ Jesus my Lord: for whom
I have suffered the loss of all things. I do want
them but dung, that I may win Christ, and
be found in him, not having mine own
righteousness, which is of the Law, but that
which is through the faith of Christ, the
righteousness which is of God by faith: That
I may know him, & the power of his resurrection,
and the fellowship of his sufferings,
being made conformable unto his death.

Colossians Ch 2 v 2. 3.

That their hearts may be comforted, being knit together
in love, & unto all riches of the full assurance of under-
standing, to the acknowledgment of the mystery of God,
& of the Father & of Christ, in whom are hid all the
treasures of wisdom & knowledge. -

Colossians^{Ch} 3 v. 10.

And have put on the new man, which is renewed in knowledge after the image of him that created him

2 Peter Ch 3. v. 17. 18.

Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. - But grow in grace, & in the knowledge of our Lord & Saviour Jesus Christ. To him be glory both now and forever Amen. - 3

Isaiah Ch 53. v. 11.

He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. - 3

John Ch 6. v. 40.

And this is the will of him that sent me, that every one which seeth the Son, & believeth on him, may have everlasting life: and I will raise him up at the last day.

1 Peter Ch 1 v. 13.

Wherefore gird up the loins of your mind, be sober, & hope to the end for the grace that is to be brought unto you at the revelation of J. C.

Hebrews Ch. 6. v. 19. 20.

Which hope we have as an anchor of the soul, both sure & steadfast & which entereth into that within the veil. Whither the forerunner is for us entered, even Jesus.

Colossians Ch 1 v. 27.

To whom God would make known what is the riches of the ~~royal~~ glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. - see v. 28

Colossians Ch 3 v. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God & the Father by him. John Ch 15 v. 5. I am the Vine, ye are the branches: He that abideth in me & I in him, the same bringeth forth much fruit: for without me ye can do nothing. Phil^s Ch 4 v. 13 I can do all things through Christ which strengtheneth me. - Phil^s Ch 3 v. 3. For we are the circumcision, which worship God in the spirit, & rejoice in Christ Jesus, & have no confidence in the flesh. -

John Ch. 17 v. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. - 1 Corin. Ch 1 v. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Eph. Ch. 3 v. 10 To the intent that now unto the principalities & powers in heavenly places might be known by the Church the manifold wisdom of God. -

Eph. Ch. 3 v. 8, 9. Unto me who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ; - and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. - 2 Corin. Ch 3 v. 9 & 18. For if the ministration of condemnation be glory, much more doth the ministration

of righteousness exceed in glory. - But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. - John Ch 1 v 36 37 45. - And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, & they followed Jesus. Philip saith unto Nathanael, & saith unto him, We have found him of whom Moses in the Law, & the Prophets did write, Jesus of Nazareth, the son of Joseph.

Song of Solomon Ch 5 v 16. His mouth is most sweet: ye he is altogether lovely. Thine my beloved, & this is my friend O Daughter of Jerusalem.

John Ch 11 v 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father save the Son, & he to Whomsoever the Son will reveal him.

John Ch 11 v 25. At that time Jesus answered & said, I thank thee O Father Lord of Heaven & Earth because thou hast hid these things from the wise & prudent, & hast revealed them unto babes.

1 Corint^s Ch 1 v 26 27. For ye see your calling, brethren, how that not many were men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise: & God hath chosen the weak things of the world to confound the things that are mighty. - Romans Ch 2 v 21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Romans Ch 1 v 18. For the wrath of God is revealed from heaven against all ungodliness & unrighteousness of men, who hold the truth in unrighteousness.

2 Corint^s Ch 3 v 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

1 Timothy Ch 2 v 4. - Who will have all men to be saved, & to come unto the knowledge of the truth.

Inferences.

1. We may infer from hence, the sufficiency of the doctrine of Christ to make men wise to Salvation.

2. Is there such excellency in the knowledge of Christ, let it humble us all, that we have no more of this clear and effectual knowledge in us 1 cor. 3. 1, 2, 15, 34. Heb. 5. 12, 13, 14.

3. How sad is their condition that have a knowledge of Christ, and yet as to themselves, it had been better they never had it 2 pet. 2. 21.

4. That they are the best Artists in the Ministry that can most lively and powerfully display Jesus Christ crucified to the people.

5. Let all that mind the honour of religion or the peace and comfort of their Souls, wholly sequester and apply themselves to study of Jesus Christ and him crucified cant. 2. 2, 3. Rev. 22. 2. he is the tree of life 1. in Christ souls have all necessities for food and physick: 2 all variety of fruits in his attributes, relations, promises, and ordinances 3 him are these fruits at all times.

6. Be cautioned to take heed 1. That you be not found ignorant and sufficient in the knowledge of Christ and him crucified Gal. 3. 1. 2 and that it be not a powerless, barren and unpracticable knowledge, but that in its passage from our understandings to our lips it may be powerful, sweetening, melting, and ravishing to our hearts. 3 Let us take heed that we with hold not our knowledge in unrighteousness from others, but let us in our lips disperse this knowledge Gen. 47. 15.

7. Let all persons that sit under the doctrine of Christ, see they do not reject nor despise this knowledge this may be done twoways. 1. when you despise the means of knowledge, by slight and low esteems of

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of it. *Luke 10 6. 2* rest not satisfied with the knowledge you have attained, but grow on towards perfection.

II.

Prov. 8. 30. Of the most Glorious State of the Non-incarnate State of the Son of God.

By Wisdom in this Book Solomon intends two things. 1. Grace, or Holiness. *prov. 4. 7.* 2. *Jesus Christ* the fountain of that Grace, and took as the former is renowned for its excellency. *Job. 28. 14, 15.* so the latter in this context.

The delights between the Father and the Son, before his assumption of our Nature were two-fold. 1st. The Father and the Son delighted in one another (from which delights the Spirit as is here excluded) without communicating that their joys to any other, for no creature did then exist, save in the mind of God, *ver. 30.* 2^d. They delighted in the salvation of Men, in the prospect of that Work, though not yet extant. *ver. 31.*

In the words consider, 1st. The glorious condition of the Non-incarnated Son of God, then was I by him or with him. *John. 1. 2, 18.* 2^d. As one brought up with him. *cant. 7. 1. John 1. 3.* 3^d. Was always the Fathers delight, rejoycing always before him, without any interruption.

Dott. That the condition and State of *Jesus Christ* before his Incarnation, was a state of the highest, and most unspeakable delight and pleasure in the enjoyment of his Father. *John 1. 2, 18, 14, 16. 2 cor. 8. 9. Phil. 2. 7. John 17. 21. Isa. 42. 1.*

1st. Let us consider it negatively, 1st. He was not abased to the low estate of a Creature. *Phil. 2. 7.* nor appeared in the the likeness of sinful Flesh, *Rom. 8. 3.* nor was not under the Law in this

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1 Cor. 3 v. 1. 2.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, & not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Ch 15. ³⁴ Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Hebrews Ch 5 v. 12 For when for the time ye ought to be teachers, ye have need that one teach you again the first principles of the oracles of God; & are become such as have need of milk, & not of strong meat. v. 13 For every one that useth milk is unskilful in the word of righteousness; for he is a babe. v. 14. But strong meat belongeth to them that are of full age, even those who ~~are~~ by reason of use have their senses exercised to discern both good & evil.

2 Peter Ch 2 v. 21.

For it had ^{been} better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them.

Song of Solomon Ch 2 v. 2. 3.

As the lily among thorns, so is my love among the daughters. - As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

Revelations Ch 22 v. 2

In the midst of the street of it, & on either side of the river, was there the tree of life, which bare twelve manner of fruits, & yielded her fruit every month: and the leaves of the tree were for the healing of the nations. v. 3. And there shall be no more curse: but the throne of God & of the Lamb shall be in it: & his servants shall serve him.

Gal 3. v 1.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

Genesis 47. v 15

And when money failed in the land of Egypt & in the land of Canaan all the Egyptians came unto Joseph & said give us bread for why should we die in thy presence for the money faileth

Luke 10 v. 6.

And if the son of peace be there you shall rest upon it, if not, it shall turn against you again.

Prov. 8 v. 30

Then I was by him as one brought up with him & I was daily his delight, rejoicing always before him.

Prov. 14 v. 7

Wisdom is the principal thing therefore get wisdom & with all thy getting get understanding.

Job. 28 v. 12 & 15. The depth

saieth it is not in me & the sea saith it is not with me. It cannot be gotten for gold neither shall silver be weighed for the price thereof.

Prov. 8. 31 Rejoicing in the habi-
table part of his earth & my delights
were with the sons of men.

John 1 v. 2. 18

The same was in the beginning with
God - no man hath seen God at any
time the only begotten son which is in
the bosom of the father he hath declared Him
John 1 v. 5

And now, O Father, glorify thou me
with thine own self, with the glory
which I had with thee before the world was
2 Cor. 8 v. 9

For ye know the grace of our Lord
Jesus Christ, that though he was rich,
yet for your sakes he became poor,
that ye through his poverty might
be rich.

Phil 2. v. 6. 7

Who being in the form of God, thought
it not robbery to be equal with God.

But made himself of no reputation,
& took upon him the form of a servant
& was made in the likeness of men & being
found in fashion as a man, he humbled
himself & became obedient unto death,
even the death of the cross. —

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this Estate. *Gal. 4. 4. 3d.* Nor liable to any of those sorrowful consequents and attendants of that frail and feeble state of Humanity, which afterwards he assumed with that Nature as, *1st* He was unacquainted with griefs, which he was after he became Man acquainted with. *Isa. 53. 3. 2d.* He was never pinched with Poverty and Wants, as after he became Man. *Math. 8. 20. 3d.* He never underwent reproach and shame, in the bosom of his Father, *Isa. 53. 3. Psal. 22. 6. 4th.* His holy Heart was never offended with any impure suggestions or temptations of the Devil while he lay in the bosom of his Father. *Math. 4. 1. Heb. 4. 14. 5th.* He was never sensible of tortures nor pains in Soul or Body. *Isa. 53. 5. 6th.* There was no hidings nor with-drawments of his Father from him. *Math. 27. 46. 7th.* there was never any Impressions of his Fathers wrath upon him. *Math. 26. 30. 8th.* There was no Death to which he was subject in that bosom. But,

2d. Let us consider it positively. *1st.* It was a state of matchless happiness. *John 1. 1. Psal. 16. 11. 2d.* A state of intimacy, dearness, and oneness with his Father. *John 10. 30. 3d.* It was a state of pure unmixed and ravishing delight, with which the Father and the Son embraced each other. *4th.* It was a constant, perpetual, and uninterrupted delight. *ver. 22*

3d. Consider it comparatively, and the delight will appear Glorious that the Father and the Son had with each other. *1st.* Let us compare it with the delights that some Creatures take in each other. and you will find that they infinitely fall short of this, see *Gen. 44. 30. 1 Sam. 13. 2. Deut. 13. 6. 2d.* Consider it and compare it with the delight that God takes in some of his Creatures, and you will find it to come short of the delights that God

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takes in Christ. *Zeph. 8. 17. Isa. 62. 5. Eph. 1. 6. 3d.* Compare it with the delights that the best creatures take in God and Christ, and see how infinitely short it comes of the delights that God takes in Christ. *Plas. 73. 25.*

Use 1st. Of Information. 1st. What an astonishing Love was this then, for the Father to give the delight, the darling of his Soul, out of his very bosom, for poor Sinners. *John 3. 16. 17. & 19. John 5. 23. 2d.* Adore, and be forever astonished of the Love of Jesus Christ to poor Sinners that ever he should consent to leave such a bosom. *3d.* Let us be informed that an interest in Jesus Christ, is the true way to all spiritual Preferment in Heaven, *Eph. 1. 6. & 2. 6. 4th.* How worthy is Jesus Christ of all Love and delight, seeing how infinitely the Father, delighteth in him *John 12 32.* He that left the Fathers bosom for you, deserves yours, let him be embosomed by you. *Eph. 3. 16. Col. 1 23. 5th.* If Christ be the beloved darling of his Fathers Soul, what a grievous insufferable Thing is it to the heart of God, to see his dear Son, despised, slighted, and rejected by Sinners. *Heb. 10. 29. Math. 21. 37, 40. 1 cor. 16. 22.*

Use 2d. Of Exhortation. 1st. To Saints, *1st.* Christ lay eternally in the bosom of his Father's Love, and yet was content to leave it for your sake. *1st.* Be you ready to forsake and leave all the comforts you have on Earth for Christ. *Luke 18. 2. 2d.* Let this confirm your faith in prayer. *Eph. 2. 22. John 11 42. Heb. 7 25. 3d.* Let this encourage the Heart, Oh! Saint, in a dying Hour, that thou art going to the bosom of Love, from whence Christ came. *John 17 5, 14.*

2d. To Sinners, be exhorted to embrace the bosom of the Son of God. *Heb. 10. 28.*

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III.

Christ's compact with the Father for the recovery of the Elect.

Isa. 53. 12.

In the foregoing verses, Christ is considered in the capacity of a surety for us. *ver. 6.* and how he came to sustain this capacity, is plainly assured to be, his compact and agreement with his Father before the Worlds, were made. *ver. 10. 11, 12.*

1st. In this Verse we have his Work, which was to pour out his Soul to Death, to be numbred with the transgressors, to bear the Sins of many, and to make intercession for the Transgressors. *2d.* The reward, or Fruit which was promised him for his Work, to have a portion with the great, and divide the spoil with the strong. *Isa. 45. 14. Judg. 5. 3.* as a mighty conqueror. *3d.* The respect or relation between this Work and the Triumph, his Exaltation as the Fruit and reward of his Humiliation, the Father agrees and promises to give him, if he will undertake the Redemption of the Elect, by pouring out his Soul unto Death, of all which, this is the plain result.

Doct. That the Business of Man's Salvation was transacted upon Covenant Terms, between the Father and the Son from all Eternity.

This is called not the Covenant of Grace between God and us, but the Covenant of Redemption, between God the Father and Jesus Christ, that mutually Covenant.

The Substance of this covenant of Redemption is Dialogue wise exprest to us, in *isa. 49. 1. 2, 3, 4, 5.* In opening this Point, let us here consider. *1st.* The Persons transacting one with another, in this covenant God the Father, and God the Son, the

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the former as a Creditor, the latter as a Surety the Father stands upon Satisfaction the Son engages to give it. If it be demanded why the Father and the Spirit might not as well have treated on our Redemption, as the Father and the Son. It is answered, Christ is the natural Son of God and therefore fittest to make us the adopted Son of God, Christ also is the middle Person in the Trinity; and therefore fittest to be Mediator and middle Person, between God and us, the Spirit hath another Office assigned him, even to apply Christ's Vice-gerent, the Redemption assigned to the Father. and purchased by the Son for us.

2d. The business transacted between them was the Redemption and recovery of all Gods Elect our eternal Happiness lay now before them, how these might be restored again to happiness, without prejudice to the Honour, Justice, and Truth of God.

3d. For the manner of quality of the transaction it was federate, or the nature of a Covenant, and we find each Person undertaking for himself by solemn promise, the Father promiseth, that he will hold his Hand and keep him. *Isa. 42. 6.* The Son promiseth that he will obey his Father's call and suffice. *Isa. 50. 5.* And having promised, each holds the other to his engagement, the Father stands upon the satisfaction promised him. *Rom. 8. 32.* And as the Father stood strictly upon the Terms of the Covenant, so did Christ also. *John 17. 4. 5.*

4th. More particularly we will consider the Articles to which they agreed. 1st. The Father promiseth to invest him to a threefold Office, answering to a threefold Misery that lay upon us, our blindness of mind must be cured, the guilt of Sin expiated.

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piated, and his captivity to Sin led captive, and answerably Christ must be made of God to us Wisdom, Righteousness, Sanctification, and Redemption, 1 *cor.* 1. 30. And he his made so to us as our Prophet, Priest, and King. *Heb.* 5. 5. 1st. The Father promiseth to invest him with an eternal and royal Priesthood. *Psa.* 110 4. *Heb.* 7. 16, 17, 24, 25 2d. He promiseth to make him a prophet. *Isa.* 42. 6, 7. 3d. To make him a King also. *Psal.* 2. 6, 7, 8. 2d. The Father promiseth to stand by him, to strengthen and assist him in his Work. *Isa.* 42 5. 6, 7. & 53. 7. *Mark* 14. 34. 3d. He promiseth to Crown his Work with Success, and bring it to a happy Issue. *Isa.* 53. 10. 4th. The Father promiseth to accept him in this Work, though millions should eternally Perish. *Isa.* 49. 4. 5. *Math.* 17. 24. 5th. The Father engaged to reward him highly for his Work, by exalting him to singular and supereminent Glory, when he should have finished it. *Psal.* 2. 7. *Acts* 13. 33. This was the Joy that was set before, these are the encouragements and rewards *Heb.* 12. 2.

And in the like manner, Jesus Christ restipulates and gives his engagement to the Father, and upon these Terms he is content, *isa.* 50. 6, 7. *Psal.* 40. 6, 7, 8 9, 10.

5th. To shew how these Articles and Agreements were on both Parts performed. 1st. The Son having thus consented, accordingly applies himself to the discharge of his Work and took a Body *Math* 3. 15. *John* 17. 4. 2d. The Father made good his engagements to Christ all along, with no less faithfulness then Christ did his. *Luke* 22. 43. & 3. 22. *Phil.* 2. 9, 10, 11, 12.

6th. When this compact was made between the Father and the Son. And that was from Eternity. 2 *Tim.* 1. 9. *Zach.* 6. 13. *Tit.* 2. 1. Use

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Use, 1st. From thence we may infer, the abundant security, that God hath given the Elect for their Salvation, and that not only in respect of the covenant of Grace made with them, but also in this covenant of Redemption made with Christ for them, which indeed is the Foundation of the covenant of Grace. 2^d. that God the Father, and God the Son, do mutually rest, and trust to one another in the business of our Redemption, *isa.* 4. 2, 1. *Heb.* 11. 39. 40. *isa.* 5. 3, 10. *John* 17. 11. 3^d. We infer the validity and unquestionable success of Christs intercession in Heaven for believers. *Heb.* 7. 25 & 12. 24. 4th. We may be informed of the consistency of Grace and with full satisfaction to the Justice of God. 2 *Tim.* 2. 9. *Rom.* 3. 24. 5th. Hence we may Judge of the Antiquity of the Love of God to believers. 6th. How reasonable it is that believers should embrace, the hardest Terms of Obedience unto Christ, who complied with such hard Terms for their Salvation. 2 *Cor.* 8. 9. 7th. How greatly are we all concerned to make it sure to our selves, that we are of the number, which the Father and the Son agreed for before the World was, that we were comprehended in Christs compact and bargain with the Father. — *Object*: Who can know that? They were know witnesses to the Bargain. *Answer*, We may know without ascending into Heaven, if you are believers indeed. for all such the Father gave to Christ, and their Names are in the Covenant. *John* 17. 8. 2^d. If you savingly know God and Jesus Christ, such were given him by the Father. *John* 17. 6. 25. 3^d. If you are Men and Women of another World. *John* 17. 16. *Gal.* 6. 14 *Heb.* 11. 13. 4th. If you keep Christs Word. *John* 17. 6, 17. *John* 15. 7.

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IV.

*That Christ is the Royal Gift and prime fruit of
the Fathers Love.*

John 3. 16.

In the words are considerable. 1. The original spring or fountain of our best mercies, the Love of God; The love of God is either benevolent beneficent, or complacential: his benevolent love is nothing else but his desire and purpose of saving us and doing us good *Rom. 9. 13.* His beneficent love is his actual doing us good as to the persons beloved His complacential love is nothing else but the delight and satisfaction he finds in beholding the fruits and works of that grace in us, and then actually bestowed on us: The love of benevolence is that which I have opened to you under the former head, God compact with Christ about us, or his design to save us on the Articles and terms therein specified: the love of beneficence is that which this Scripture speaks of, out of this fountain Christ flowed to us; and both run into that of complacency: This then is the fountain of our mercies. 2 The mercy flowing out of this fountain, and that is Christ, the mercy; as he is emphatically called *Luke. 1. 72.* the marrow, kernel, and substance of all other mercies 3. The objects of this love, or the Persons into whose lap and arms the eternal love delivered Christ, and that is the world, this must respect the elect of god in the world, such as do, or shall, actually believe 4. The manner in which this never enough celebrated mercy flows to us from the fountain of divine love, and that is most freely, and spontaneously: He gave *Gal. 2. 20.*

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Dist. That the gift of Christ, is the highest and fullest manifestation of the love of god to sinners that ever was made from eternity to them 1. *Joh.* 4. 10. *Rom.* 5. 8.

1. We shall shew you how *Jesus Christ* was given by the father not that God parted with his interest and propriety in his son, but, 1st. It implies his Resignation and appointment unto death for in *Act.* 2. 23. *Isa.* 42. 1.

2. It implies the fathers parting with him or setting him at some distance from himself for a time *Joh.* 16. 28. *Psal.* 22. 1, 2. 3. It implies Gods delivering him into the hands of justice to be punished even as condemned persons are by sentence of law given or delivered into the hands of the executioners *Acts* 2. 23. *Rom.* 8. 32. *Psal.* 40. 12, 14. 4. It implies his application of him, with all the purchases of his blood, and sealing all this up on us as an inheritance and portion *Joh.* 6. 32, 33 *Joh.* 4. 10.

2. To shew you how this gift of *Christ*, was the highest and fullest manifestation of the love of god that ever the world saw, And this will appear if you consider how near and dear the lord *Jesus Christ* was to the Father he was his only son saith the text *Isa.* 9. 6. *Col.* 1. 13. 2. Consider to what he gave him; to death, even the death of the cross

Luke 22. 42. 3. Consider it is the richest jewel in gods cabinet a mercy of the greatest worth *Psa.* 3. 25

4. Consider to whom the Lord bestowed his son, even upon fallen men that were his enemies *Rom.* 5. 8, 9, 10. 5. Consider how free this gift came, undesired, and undeserved, 1. *Joh.* 4. 1

Use, 1. Learn hence the exceeding preciousness of souls, and at what a high rate god values them that he will give his son his only son out his bosom

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as a Ransom for them, 1 Pet. 1, 18. Mat. 16.
2. It follows that those for whom God gives his own Son, may warrantably expect any other temporal Mercy from him, Rom. 8, 32. 1 Cor. 3. 21, 22. 1. No other Mercy you need, or desire, is or can be so dear to God, as Jesus Christ is. 2. Consider, Jesus Christ, is in himself, much greater, and more excellent than all of them. Rom. 9. 5. John 4. 10. Luke 1. 72. 3. There is no other Mercy that you stand in Need of, but you are entituled to it by the Gift of Christ, 1 Cor. 3. 21, 22, 23. 2 Cor. 1. 20. 1 Tim. 6. 17. 4. If God hath given you this nearer, greater, and all comprehending Mercy when you were Enemies to him, and alienated from him; it is not imaginable he should deny you any inferior Mercies, when you are come into a State of Reconciliation with him, Rom. 5. 8, 9, 10. 5. If the greatest Love hath been manifested in giving Christ to the World, then it follows, that the greatest Evil, and Wickedness is manifested in despising, slighting, and rejecting the Lord Jesus Christ, Heb. 2. 2, 3, 4.

V.

Of the Person of Christ, or, the Hypostatical Union.

John 1. 14.

In the Words you have, 1. The Incarnation of the Son of God plainly asserted. 2. The Assertion strong and confirmed. In the Assertion we have three Parts. 1. The Person assuming, the Word, that is the Second Person, or Substance in the most glorious God-head, ver. 18. 2d. The Nature assumed Flesh; that is, the entire human Nature, consisting

18. *The Fountain of LIFE. &c.*

consisting of a true human Soul and Body, for so this Word is, *Rom. 3. 20. Gen 6. 12.* The whole Nature is denominated, and the Word Flesh is rather used here than Man, to aggravate the admirable abasement, and condescension of Christ. 3. The Assumption it self, he was made, *Heb. 2. 16.* or, he took upon him, or, he assumed which assuming, though incoative, it was the Work of the whole Trinity; God the Father, in the Son by the Spirit, forming or creating the Nature terminatively; it was the Act of the Son only, 'twas he only that was made Flesh, not by changing what he was, but by forming what he was not, *2 cor. 5. 21. gal. 3. 13.*

2. That the Assertion, the Word was made Flesh, is strongly confirmed, *he dwelt among us, and we saw his Glory, 1 John 1. 1, 2, 3, 4.* hence note.

Doct. That Jesus Christ did really assume the true and perfect Nature of Man, into a Person al Union with his divine Nature, and still remain true God, and true Man, in one Person for ever. This is one of the deepest Mysteries of Godliness. *1 Tim. 3. 16. Phil. 2. 7. 8. Heb. 2. 14, 16. Mat. 26. 38. Rom. 2. 3, 4. & 9. 5.*

1st. Let me open the Nature of this Union there be three illustrious and dazling Unions mentioned in Scripture, that of three Persons in one God essentially; that of two Natures, and of Persons mystically by one Spirit, and this of two distinct Natures in one Person Hypostatically. This is my task to open at this Time both negatively and positively.

First negatively. Think not when Christ assumed our nature, that it was united consubstantial so as the three Persons in the God-head are united among

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among themselves, they have all but one and the same Nature, and will, but in Christ and wo distinct Natures, and Wills, tho' but one Person. 2d. Nor as they are united physically, as Soul and Body are united in one Person, for death actually dissolve, that, but this is indissoluble; so that when his Soul expired, and his Body interred, both Soul and Body were still united to the second Person as much as ever. 3d. Nor is it yet such a Mystical Union as is betwixt Christ and believers, indeed that is a glorious Union; but though believers are said to be in Christ and Christ in them, yet they are not one person with him they are not Christed into Christ nor Godded into God, as some speak.

2d. Positively. But this assumption whereof I speak, is that whereby the second Person in the God-head, did take the human Nature into a personal Union, with himself, by virtue, whereof, the manhood subsists in the second Person, yet without confusion, both making but one Person, or Emanuel God with us.

So that we truly ascribe a two-fold Nature to Christ, yet not a double Person, for the Human Nature of Christ, never subsisted separately, and distinctly, by any substance of its own as it doth in all other Men, but from the first moment of conception, subsisted in Union with the second Person.

To explicate this misery more particularly, let it be consider'd. 1st. The Human Nature was united to the second Person miraculously, and extraordinarily, in the Womb of the Virgin, by the Holy Ghost. *Luke 1. 34, 35.* And so exempted from the stain and pollution of Adams sin. *Eleb 7. 26.* 2d. It was assumed integrity, Christ took a perfect and compleat Human Soul and Body, with and e-
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very faculty and member pertaining to it. 3d. As with his integral Parts, so with all its fineness in firmities. *Heb. 2. 17 & 4. 15. Rom. 8. 3.* 4th. The Human Nature is so united with the Divine as that each Nature still retains its own essential properties distinct, and this distinction is not, nor can be lost by that Union, so that two understandings, wills, powers, and the like, to wit the divine and human Nature, are not confounded, but a line of distinction runs between them still in this wonderful Person: It was the Heresie of the *Eutichians* condemned by the council of *Chalcedon* to affirm that there was no distinction between the two natures in Christ against whom that council determined that they were United, without any remuneration or confusion. 5th. The Union of the two Natures was an inseparable Union, so that from the first moment thereof, there never was nor in Eternity shall be any Separation of them: Although the Natural Union between Christ's Body and Soul, was dissolved for a Time by Death, yet the Hypostatical Union, remained even then, as entire and as firm as ever, for though his Soul and Body were divided from each other, yet neither were they separated from the Divine Nature; and thus are we to form and regulate our Conceptions of this great Mystery.

2. For the Effects, or immediate Results of this marvelous Union, let these Three be well considered. 1st. The two Natures, being united in the Person of the Mediator, by Virtue thereof the Properties of each Nature, are attributed and do agree truly to the whole Person, so that it is proper to say, the Lord of Glory was crucified *1 Cor. 2. 8.* and the Blood of God redeemed the Church, *Acts 20. 28.* that Christ was both in He-

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Man; Jesus Christ is the great recepticle of it.
Acts 4. 12. *Isa.* 9. 6, 7.

3. Here is the way and manner of the Father's, delegating and committing this Authority to Christ and that is by Sealing him, like as Princes by seal'd Credentials confirm the Authority of those that are sent by them.

Doctrine, That Jesus Christ did not of himself undertake the Work of our Redemption, but was solemnly sealed to the Work by God the Father, *Psal.* 40. 7. *John* 8. 42. *Heb.* 3. 1. and 5. 4, 5.

1. Let us enquire what was the Work and Office to which the Father sealed him.

I Answer, 1. More generally, he was sealed to the whole Work of Mediation for us, thereby to recover, and save all the elect of God the Father, had given him, *John* 17. 2. *Isa.* 49. 5. 1 *Pet.* 3. 18.

More particularly, in order to the sure and full effecting of this most glorious Design, he was sealed to the Offices of a Prophet, Priest, and King; that so he might bring about, and compass this Work. 1. God sealed him a Commission to preach the glad tidings of salvation to Sinners, this commission Christ opened and read in the audience of the People, *Luke* 18. 19, 20. 2. He also sealed him to the Priesthood, and that the most excellent authorizing him to execute both the Parts of it, viz. The oblatory and intercessive, *John* 10. 18. *Phil.* 2. 8. *Heb.* 7. 21, 24, 25. 3. He called him to his Regal Office, he was set upon the highest Throne of Authority, by his Father's commission, *Mat.* 28. 18.

2. To shew you what the Fathers sealing Christ to this Work, and Office, implies in it. It implies,

1. The Validity and Efficacy of all his Mediatory

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Acts, for by verue of this his Sealing, what ever he did was fully ratified. 2. It implies and imports the great Obligation lying upon Christ Jesus to be faithful in the Work he was sealed to, *John* 9. 4. and 5. 30. 3. It implies Christs compleat qualification or instrumental fitness to serve the Father's design and end in our Recovery, *Heb.* 3. 2. *Rev.* 1. 5. *John* 2. 16, 17. and 4. 32. *Heb.* 3. 5, 6. *Isa.* 52. 13. *John* 8. 50. 4. It implies Christ's sole Authority in the Church to appoint and injoyne what he pleaseth, and this is his prerogative, *John* 10. 8. *Mat.* 24. 24. *Acts* 41. 2.

3. But let us enquire how God the Father sealed Jesus Christ to this Work; and we shall find he was sealed by four Acts of the Father. 1. By solemn designation to this work, he singled him out, and set him apart to it, *Isa.* 42. 1. *1 pet.* 1. 18, 19, 20. *John* 10. 36. 2. He was sealed by supereminent and unparallel'd Sanctification, he was anointed as well as appointed to it, *Isa.* 61. 1, 2, 3. *Luk.* 4. 1. *psal.* 45. 7. *John* 3. 34. *eph.* 1. 22. 3. He was sealed by the Fathers immediate Testimony from Heaven, whereby he was declared to be the Person whom the Father had solemnly designed, and appointed to this work, *Mat.* 3. 17. and 17. 5. 4. He was sealed by his Father in all these extraordinary, and miraculous works that were wrought by him, *acts* 10. 38. *John* 5. 36. *mat.* 11. 3, 4, 5.

4. We will enquire, why it was necessary Christ should be sealed by his Father to this work. Now it was necessary, 1. That he might correspond with the Types, which prefigured him, and in him it was necessary that they be all accomplished under the Law, the Kings and High Priests had their inaugurations by solemn Unction in all which, this Consecration or sealing of Christ to his work, was

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was shadowed out, 5. 4, 5 2. Moreover, here by the Hearts of Believers are more engaged to love the Father, in as much as it appears hereby, that the Father's Love and Good-will to them, was the original Spring of their Redemption. 3. And especially, Christ could not come without a Commission, else you had no ground for your Faith in him, how should we have been satisfied that this was the true Messiah? *John* 5. 31. and 8. 14. And had not the Father sealed him such a commission, he had not come, but now he comes in the Father's Name, with the Father's commission and in the Father's Love as in the Father's Name, and so all Men are bound to believe him, and ascribe equal glory and Honour to them both, as it is *John* 5. 23.

Inferences

1st. We infer, the unreasonableness of Infidelity, and how little the rejectors of Christ can have to pretend for their so doing, *John* 5. 11. *Isa.* 53. 1. 1 *Tim.* 3. 16. *Math* 24. 24. *John* 5. 43.
2. If Jesus Christ were sealed by his Father, then how great is the Sin of those that reject and despise such as are sent and sealed by Jesus Christ, *John* 17. 18. and 20. 21. *Luke* 10. 16. 2 *Cor.* 36.
3. How great an Evil then is it to intrude into the Office of the Ministry, without a due call.
4. Hence be convinced of the great Efficacy that is in the Gospel Ordinances duly administered, since Christ hath instituted them by authority from the Father, *Mat.* 28. 18, 19. 20. and 18. 18.
5. Here you have another call again to admire the Grace and Love of the Father, and of the Son to your Souls, oh! Love the Lord Jesus with the Father, oh! all ye the Saints, and cry out as it is, *cant.* 8. 6.
6. Once more draw forth the comfort of his sealing for you, and be ye restless till

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ye be all sealed by him. 1. draw out the Comfort of Christ's sealing to you. 2. Bet your interest in Christ sealed to you by the Spirit, or else, you cannot have the comfort of Christ's sealing for you, *eph.* 1. 13. and 4, 30. *Isa.* 8. 20. *John* 14. 22. *Rom.* 5. 3, 4, 5. 1 *John* 5. 13. 14. *Gen.* 17. 1, 2, 3.

VII.

Of the Consecration of the Mediator, the great Sacrifice.

John 17. 19.

In these Words you have, 1. Sanctifying of himself, which implies a Separation, or, setting apart to be an Oblation, or Sacrifice. 2. His Consecration, or Dedication of himself to this holy Use and Service. 3. His End in so doing: For their Sakes I sanctify my self, and that they may be sanctified. Whence the observation is,

Doctrinc, That Jesus Christ did dedicate, and wholly set himself apart, to the work of a Mediator, for the Elects sake. I shall open these two Things.

1. What Sanctifying himself implies. 2. How it respects us.

1st. What is implied. 1. It implies the personal union of the two natures in Christ: For what is that which he here calls himself, but the same that was consecrated to be a Sacrifice, even his Human Nature, *Heb.* 9. 14. 2. It implies, the greatness and dreadfulness of the breach which Sin made between God and us, *Heb.* 10. 5. 3. It implies, his free and voluntary underraking the work, *Heb.* 9. 14. *John* 10. 18. 4. It implies, his pure and perfect Holiness, that he had no spot nor blemish

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blemish in him, *heb. 7. 29. 1 pet. 1. 19. Isa. 53. 9. heb. 4. 15.* 5. It speaks the strength of his Love, and largeness of his Heart to poor Sinners, thus to set himself wholly and entirely apart for us. *Isa. 9. 6. john 11. 42. gal. 3. 13. rom. 4. 25. heb. 7. 25. 2 thes. 1. 10.* 6. It plainly speaks the Vicegerency of his Death, that it was in our room and Head, *lev. 16. 21. Isa. 53. 6. 7.* 7. It imports the extraordinariness of his Person, for it speaks him to be, both Priest, Sacrifice, and Altar all in one, a thing unheard of in the World before.

2dly. I shall shew you the habitude, and respect all this hath to us, *1 cor. 3. 7. ephes. 5. 2. 2 tim. 2. 14.*

1. Let it be considered, that he was not offered up to God, for his own Sins, *heb. 7. 27.* for this he did not, but he was made Sin for us, who had no Sin, *2 cor. 5. 21.* 2. The Scriptures frequently call the Death of Christ a Price, *1 cor. 6. 20.* and a Ransom, *Math. 20. 28.* or a Counter-price; to whom then doth it relate, but them that were, and are in Bondage and captivity. 3. Either the Death of Christ must relate to Believers or else he must die in vain.

Inferences.

1. Did Jesus Christ wholly set apart himself for Believers, how reasonable is it that they should consecrate and set themselves wholly apart for Christ, *rom. 12. 1. heb. 13. 7. phil. 1. 21. rom. 14. 8. 1 cor. 3. 3. Psal. 73. 25. heb. 11. 26. john 4. 31, 32.* 2. Learn hence, what an horrid Evil it is, to use Christ or his Blood, as a common and unsanctified thing. *heb. 10. 29. 1 cor. 11. 29. psal. 119. 118.* 3. What a choice pattern of Love have

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we here before us, calling all that are in Christ to an Imitation to give up our selves to his Service, 1 john 3. 16. rom. 16. 4. phil. 2. 17. math. 5. 40. 4 That true Sanctification in us, is a true Evidence, that Christ put apart himself to die for us, 1 pet. 1. 15. try whether your holiness be such a holiness as is, and acts according to its measure like God's holiness. 1. God is universally holy in all his Ways, psal. 145. 17. are you so, Let not the Feet of your Conversation be like the Feet of a lame Man, that are not equal. prov. 20. 7. but see that your Conversation be always alike in holiness, rev. 22. 11. 2. God is exemplary holy Jesus Christ is the great pattern of Holiness, be you examples of Holiness too, unto all that are about you, Math. 5. 16. 3. God delights in nothing but Holiness, and holy ones; be ye holy herein as God is holy, Psal. 16. 3. 4. God abhors and hates all unholiness, do you so also, that you may be like your Father which is in Heaven

VIII.

An account of the Nature of Christ's Mediation.

1 Tim. 2. 5.

In these words you have a description of Jesus the Mediator. 1. By the Work or Office he is employ'd about, a Mediator; a middle Person, days Man to lay hands on both; to give God his due, and that without wrong to poor Man. By the singularity of his Mediation, one Mediator, and but one, tho' there be many Mediators in the petitionary way between God and Man,

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but only one Mediator between God and Men; and 'tis as needless, and impious to make more Mediators than one, as to make more Gods than one; there is one God, and one Mediator between God and Men. 3. By the nature and quality of the Person, the Man Christ Jesus, because in that nature he paid the Ransom, and draws poor sinners to himself, clothed in their own flesh, and to encourage the faith of Believers, that he will be to them a merciful and faithful High Priest. 4. He is described by his Names, by his appellative Name *Christ*, and his proper Name *Jesus*; the Name *Jesus* notes his Work about which he came, and *Christ*, the Offices to which he was anointed, and in the execution of which he is our *Jesus*; in the Name *Jesus*, the whole Gospel is hid.

Doctrine, That *Jesus Christ* is the true and only Mediator between God and Men, *Heb. 12. 24.* and *9. 14.*

1. What is the Sense of this word, Mediator?

Answer, 1. The true sense and importance of it is, a middle Person, or one that interposes between two Parties at variance; and he manages this his Mediation. 1. As umpire, or arbitrator; one that layeth his Hands on both Parties, as *Job* speaketh, *Job 9. 33.* 2. As a Messenger or Ambassador, so he comes to impart the Mind of God to us, and so he presents our desires to God. 3. As a Surety or Pledge, *Heb. 7. 22.* which is one that Ingageth to satisfy another, or gives caution or security by a pledge in the hand for it, and indeed, both these ways is *Christ* our Mediator by Suretyship, *viz.* in the way of Satisfaction, coming under our obligation to answer the Law, this he did on the Cross; and in a way

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of caution, a Surety for the peace or good behaviour.

2. To shew you what it implies in it for Christ to be a Mediator between God and us. 1. It carries in it, a most dreadful breach and jar between God and Man, else no need of a Mediator or reconciliation, *Psal. 5. 5. Rom. 1. 30.* 2. A Necessity of satisfaction and reparation to the Justice of God, *Eph. 1. 3, 4, 5. Acts 4. 12. John 6. 40.* 3. The infinite value of Christ's Blood and sufferings as that which in it self was sufficient to stop the course of God's Justice, and render him not only placable, but abundantly satisfied, and well pleased, even with those that before were Enemies *Col. 10. 21. 22. Zeph. 3. 17. 4.* The ardent Love, and large Pity, that filled Christ's Heart towards poor Sinners. 5. It implies, as the Fitness of his Person. So his Authoritative Call to undertake it, *Gen. 3. 15. Rev. 13. 8.*

3dly. To shew you how it appears, that Jesus Christ is the true and only Mediator between God and Men, 1. Because 'tis he, and none other, is revealed to us by God, *1 cor. 5. 8. Acts 4. 12.* 2. Because he, and no other, is fit for this Office, but him who hath the divine and human Nature united in one single Person, a fit day's Man to lay hold upon both. 3. Because he is alone sufficient to reconcile the World to God by his Blood, without accessions from another.

4thly. To shew you, in what a Capacity he executed his mediatory Work. About which we affirm, according to Scripture, that he performs the Work as God-man, and if it were not so, how could he be the Object of our Faith, and religious Adoration.

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1. Learn hence that it is a dangerous Thing to reject *Jesus Christ*, the only Mediator between God and Men. *Isaiah 33. 14. Luke 23. 31. Gal. 3. 23. 1 Sam. 2. 25.* 2. Learn how great an Evil it is to joyn any other Mediators of Reconciliation, or meritorious Intercession with *Jesus Christ*, *Ezek. 44. 23.* 3. Learn that reconciled Souls should thankfully ascribe, all the Peace, Comfort, and Favour, they have from God, to their Lord *Jesus Christ*, *Eph. 3. 12. Heb. 10. 20.* 4. Learn how safe and secure is the state and condition of all true Believers, *Rom. 8. 2. Heb. 9. 24.* 5. That it well becomes the People of God in a thankful Sense of his Grace, to interpose themselves between *Jesus Christ*, and the Evils they see like to fall upon his Name and Interest in the World. *Psal. 69. 9.*

IX.

Of the external Part of Christ's Prophetical Office

Acts 3. 22.

In these words is contained the Prophetical Office of *Christ*, which consists of two parts, 1st. External, consisting in true and full revelation of the will of God to men *John 17. 6.* 2. Internal, in illuminating the mind, and opening the heart to receive and embrace the Doctrine.

The words are an Allegation out of *Moses*. *Deut. 18 15.* here applied to *Christ* as the true Messiah, the words themselves, are the general Parts. 1. *Christ* according to his Prophetical Office.

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Office described. 2. Obedience to him as such a Prophet strictly injoyn'd.

1. You have a Description of Christ in his propheticall Office, a Prophet, the Prince of Prophets, the great and chief Shepherd, *Heb. 13. 20. 1 Pet. 5. 4. Math. 5. 21. John 1. 18. 1 Pet. 1. 11.* 2d. He is described by his Type, a Prophet like unto Moses, *Deut. 34. 10. and 18. 16, 17, 18. Heb. 3. 5, 6.* 3d. He is described by his Stock or Original, from among his Brethren, *Rom. 3. 5. Heb. 7. 14.*

2. Here is a strict Injunction of Obedience to this Prophet, him Shall yea hear in all Things by hearing understand Obedience, *heb. 13. 17. Deut. 6. 13. Mat. 4. 10. Luke 4. Rom. 13, 2. John 10. 4. 5. Deut 18.*

Do^r. That Jesus Christ is called, and appointed by God, to be the great Prophet and teacher of the Church *Isa. 61. 1. Math. 11. 27. 5. John 1. 1. Heb 1. 1, 2, 3, 4. math. 17. 5. 17. 5.*

Now his being a Prophet to the Church implies these three Things. 1. The natural Ignorance and Blindness of Men in the Things of God, *Math. 4. 15, 16, 17. 1 Cor. 2. 14. Rom 8. 1. John 3. 19, 20.* 2. It implies the Divinity of Christ, and proves him to be the true God, as much as no other can reveal to the World in all Ages the Secrets that lay hid in the Heart of God, and that with such convincing Evidence and Authority, *John 17. 8. and 8. 38. Zech. 1. 5. heb. 13. 8. John 7. 46.* 3. It implies Christ to be the Original and Fountain of all that Light which ministerially diffused up and down the World to Men. *2 Cor. 3. 6, 7. and 4. 6, 7, 8. Luke 21. 1. 1 Cor. 11. 23. 1 Pet. 5. 4.*

2. To shew you, how he executes, and discharges this Office, or how he enlightens and teacheth Men

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to do the Will of God. 1st. He hath revealed the Will of God to Men, variously, *Heb.* 2. 2. sometimes immediately in his own Person, *John* 2. 18. *Psal.* 22. 22. and sometimes immediately, by his Ministers and Officers, *1 Pet.* 3. 10. *Acts* 7. 37, 38. *Ephes.* 4. 11, 12. 2. He hath dispensed his blessed Light to the Church gradually, and Discoveries of Light have been in many Parts and Parcels, sometimes more obscure and cloudy, as it was in the *Old Testament*, Believers, by Visions and Dreams, *Uim*, and *Thummim*, Vocal Oracles, Types, Sacrifices, which tho' comparatively it were but a weak and glimmering Light, and had no Glory like to or set by that which now shines, *1 Cor.* 3. 7-8, 9, 10. 11. yet it was sufficient for the Instruction and Salvation of the Elect in those Times; but now is Light sprung up gloriously in the Gospel Dispensation, and we all with open Face beholding, as in a Glass, the Glory of the Lord; it is to us not a Twilight, but the Light of the perfect Day; and still it is advancing in the several Ages of the World. 3. Jesus Christ our great Prophet, hath manifested to us the Will of God plainly and perspicuously, *Math.* 13. 2, 4. *John* 3. 22. *2 Cor.* 3. 12. and 4. 2. 4. Jesus Christ discovered Truth more powerfully, *Math.* 7. 29. *2 Cor.* 10. 4. *Heb.* 4. 12. 5. Jesus Christ taught the Mind and Will of God in a sweet, taking, and affectionate Manner, *Luke* 24. 32. *1/a.* 42. 2. and 61. 1. and 4. 11. 6. He has revealed the Mind and Will of God purely to Men, without the least dash of Error, *Rev.* 2. 5. *Cor.* 4. 2. 7. He revealed the Will of God perfectly and fully, keeping back nothing needful to Salvation, *John* 15. 15. *Heb.* 3. 6.

Inferences.

1. Is Christ the great Prophet and Teacher of the Church? hence we may justly infer, the continual Necessity of a standing Ministry in the Church, *Mat. 28. 20. 2 Cor. 5. 10. 1 cor. 12. 28. Joel 2. 28, 29. Jer. 31. 34. Acts 2. 16. Ephes. 4. 11, 12.* 2. If Jesus Christ be such a Prophet, then it follows, that the weakest Christian need not be discouraged at the Dulness and incapacity they find in themselves, *mat. 11. 25. Psalm 19. 7. 1 cor. 2. 26, 27.* 3. That Prayers is the proper Means for the encrease of Knowledge, the Key that unlocks the Treasure, *Dan. 2. 17, 18.* If Christ be the great Prophet and Teacher of the Church, we may thence discern and judge of Doctrines, and in may serve as a Test to try them by; for such as Christ is, such are the Doctrines that flow from him, *1 cor. 2. 15. Job 34. 3.* swallow nothing that hath not some relish of Christ and Holiness in it; be sure Christ never revealed any thing to Men from his own Glory, or to his Prejudice, and obstructs the Ends of his own Death. 5. And as it will serve us as a Test for Doctrines, so it serves as a Test of Ministers, hence you may judge who are authorized and sent by Christ, the great Prophet to declare his Will to Men: Surely, those have his Spirit in their Hearts, as well as his Words in their Mouths, and according to measures of Grace, they endeavour to fulfil their Ministry for Christ, as Christ did for his Father, *John 20, 21.* They take Christ for their Pattern, in the whole Course of their Ministry, and are such as endeavour to imitate the great Shepherd in these six Particulars.

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1. Jesus Christ was a faithful Minister, the faithful and true Witness, *Rev.* 1. 5. he declared the whole Mind of God to Men, *Psal.* 40. 10. so doth the Apostle. *Acts* 20, 26, 35. *1 Thes.* 2. 4. *Gal.* 1. 10.

2^{dly} Jesus Christ was a tender hearted Minister, full of Compassion to Souls, *Isa.* 62. 1. *mark.* 3. 5. *math* 23. 37. and 9. 36. *Phil.* 1. 8.

3^{dly} The Lord Jesus Christ was a laborious painful Minister, *John* 9. 4. and 12. 38. *Acts* 10. 38. *Col.* 1. 28, 29. so was Paul, *1 cor.* 5. 9. 10.

4^{thly} Jesus Christ delighted in nothing more than in the Success of his Ministry, to see the Work of the Lord prosper in his Hand, this was his Meat and Drink, *Luke* 10. 17, 18, 21. *Gal.* 4. 19. *Zech.* 11, 15.

5^{thly} Jesus Christ was a Minister that lived up to his Doctrine, his Life and Doctrine harmonized in all Things, *math.* 11. 28. *Phil.* 4. 9. He preached the Doctrine, and lived the Application.

6^{thly} Jesus Christ was a Minister that minded and maintained sweet and secret Communion with God, for his constant publick Labours, *Math.* 4. 23. Oh! blessed Pattern.

X.

The Internal Part of Christ's propheticall Office
consisting in the Illumination of the Understanding.

Luke 24. 45.

Knowledge of spiritual things is well distinguished into intellectual and practical, the first its seat in the Mind, the latter in the Heart, this Latter is called a Knowledge peculiar to Saints. *Phil.* 3. 8.

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In the Words we have, both an act of Christ upon the Disciples Understandings, and the immediate end and scope of that Act.

1st. Christ's Act upon their Understandings, by understanding here is not meant the Minds only in Opposition to the Heart, Will, Affections but these were opened by and with the Mind the Mind is the Heart as the door to the house what comes into the Heart, comes in at the Understanding, which is introductive to it: And altho' sometimes Truths go no farther than the Entry, never penetrate the Heart, yet here the Effect is undoubtedly included.

Expositors make this Expression Parallel to that in *Acts* 16. 14. The Lord opened the Heart of *Lydia*; and it is well observed, that it is one thing to open the Scriptures, that is, expound them and give the Meaning of them, as *Paul* is said to do, *Acts* 18. 3. and another thing to open the Mind or Heart, as it is here.

There are, as a learned Man truly observed two Doors of the Soul barred against Christ, the Understanding by Ignorance, and the Heart by Hardness; both these are opened by Christ, the former is opened by preaching of the Gospel the other by the internal Operation of the Spirit the former belongs to the first part of Christ's prophetic Office, opened in the former Discourse the Latter, to the special internal Part of his Prophetic Office, to be opened in this Sermon.

And that it was not naked upon their Minds only, but that their Hearts and Minds did work in Fellowship, being both touched by this Act of Christ, is Evident enough by the Effects mentioned *ver. 52. 53. They returned to Jerusalem with great Joy, and were continually in the Temple, blessing and praising*

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praising God. It is confessed, that before this, that Christ had opened their Hearts by Conversion, and this opening is not to be understood simply, but in reference to those particular Truths, in which, 'till now, they were not sufficiently informed, and so their Hearts could not be duly affected with them; they were very dark in their Apprehensions of the Death and Resurrection of Christ, and consequently their Hearts, were sad and dejected, about that which had befallen him. *ver. 17.* but when he opened the Scriptures, their Understanding and Hearts together, were open'd then Things appeared with another Face, and they returned blessing and praising God. Oh! here let it be marked, that the teaching of Christ and his Spirit, were never designed to take Men off from the reading, studying, and searching of the Scriptures.

Doctrine. That the opening the Mind and Heart effectually, to receive the Truths of God is the peculiar Prerogative, and Office of Jesus Christ, *Rev. 3. 18, 1. John 5. 20. Heb. 8. 10.*

I. Let us enquire, what is included in this Act of Christ; and that you may see what it is, take it in the following Particulars.

1. It implies the transcendant nature of spiritual Things far exceeding the highest Flight of natural Reason, Jesus Christ must by his Spirit open the Understanding of Men, or they can never comprehend such Mysteries, *1 Cor. 1. 20. Math. 7. 22. 1 cor. 2. 8. 1 cor. 2. 14, 15.*
 2. It implies the Insufficiency of all external Means, how excellent so ever they are in themselves, to operate savingly upon Men, 'till Christ by his Power open the Soul, and so makes them effectual, *Isa. 53. 1. Jer. 6. 28, math. 11. 27. John 3. 8, and 5. 4.*
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It implies the utter Impotency of Man to open his own Heart, and thereby make the Word effectual to his own Conversion *2 Cor. 4. 6. 1 Cor. 2. 14. John 6. 44. Rom. 8. 7. math. 12, 34. 2 cor. 3. 5. John 15. 5. and 3. 3. Eph. 2. 5, 10. 2 cor. 10. 5.* 4. Christ's opening the Understanding implies, and imports his divine Power, whereby he is able to subdue all things to himself, who but God knows the Heart.

2. Let us see by what Acts Christ performs this Work of his, and what Ways and Methods he takes to open the Hearts of Sinners: And there are two principal Ways by which he opens the Understandings and Hearts of Men, *viz.* by his Word and Spirit.

1. By his Word, *Acts 18. 9. and 26. 18.*

2. But the Ordinances in themselves can not do it, and therefore Jesus Christ hath sent forth the Spirit, which is his Vicegerent to carry on this Work in the Hearts of his Elect, and when the Spirit comes down upon the Soul, in the Administration of the Ordinances, he effectually opens the Heart to receive the Lord Jesus; by the hearing of Faith; he breaks in upon the Understanding and Conscience by powerful Conviction and compunctions, so much the Word imports, *John 16. 8. he shall convince the World of Sin*; convince by clear Demonstration, such as enforce Assent so that the Soul cannot but yield it to be so, and yet the door of the Heart is not opened, 'Till he hath also put forth the Power upon the Will, and by a sweet and secret Efficacy overcome all its Reluctations, and the Soul be made willing in the Day of his Power, when this is done the Heart is opened, saving Light now shines in it, and the Light set up by the Spirit in the Soul is,

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new Light, in which all Things appear far otherwise than they did before; the Names of Christ and Sin, the Words Heaven and Hell, have another Sound in the Man's Ear, than formerly they had. when he comes to read the same Scriptures which he had read before, he wonders he should be so blind as he was to overlook such great, weighty, and concerning things which he now beholds in them; and saith, *Where were mine Eyes that I could not see these things before.* 2. It is a very affecting Light, a Light that hath Heat and powerful Influences in it, which make deep Impressions upon the Heart; hence they whose Eyes the great Prophet opens, are said to be brought out of Darknes into marvelous Light, 1 Pet. 2. 9. they were Darknes but now Light in the Lord, the Beams of Light are contracted and twisted together in the Mind, and being reflected on the Heart and Affections, soon cause them to and burn, did not our hearts burn within us, while he talked with us, and opened to us the Scriptures; the Soul is very greatly affected with what it sees. 3. And it is a growing Light, like the light of the morning, which shines more and more unto a perfect day prov. 4. 18.

Inferences.

2. If this be the work and office of Jesus Christ to open the understandings and hearts of men, hence we infer, the miseries that lie upon those men, whose understandings to this day Jesus Christ hath not opened Deut. 22. 4. 2 Cor. 4. 3; 4. 1. Consider the judgment inflicted, spiritual blindness John 17. 2. 3. 2. The subject of this judgment, the mind which is the eye of the soul 3. Consider,

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Consider the indicernableness of this Judgment to the soul on whom it lies *Isa. 29. 10. John 9. 41.*
 4. Consider the tendency and effects of it to what doth this tend, but eternal ruin for hereby they are cut of from the only remedy: did you but understand the misery of such a state. If Christ should say to you as he did to the blind man *Matth. 20 33.* what wilt thou that I should do for thee, you would return as he did Lord, that mine eyes may be opened

Inference 2d. Hence you that are yet in darkness, may be directed to whom to apply your selves for saving knowledge, it is Christ that hath the Sovereign eye salve, and can cure your blindness he only hath the key of David, he opens, and no man shuts, 1. God the Father hath put him in to his office for the cure of such as be blind *Isa. 49. 6.* 2. It is encouraging to think that Jesus Christ actually opened the eyes of them that were as dark and ignorant as you are now *Matth. 18 25. Psal. 19. 7. 1. cor. 1. 26, 27.* 3. And it is further encouraging to you, that he hath hitherto mercifully continued you, under the means of light

Let me therefore advise you, 1. Diligently attend upon, an able faithful ministry, a searching faithful ministry 2. satisfy not your selves with hearing; but Consider what you hear: 3. Labour to see and ingeniously to confess the insufficiency of all other knowledge to do you good; *inference* 4. since then there is a common light, and special saving light; which none but Christ can give, it is therefore the concernment of every one of you to try what your light is, we know, saith the Apostle *1. cor. 1. 8.* That we all have knowledge oh! but what, and whence is it? is it the light and

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life springing from Christ 1. Is it a Heavenly, spiritual, and supernatural light *Jam* 3. 15, 16, 17
 2. Is it a humbling soul abasing and emptying light
 3. Is it a practical, and operative light? urging the soul to obedience? *Acts* 9. 6. *col.* 1. 6, 2. *cor* 3. and *Last*. 4. Is it a light springing from Christ perfected in eternal light? and carrying the soul thither *John* 17. 2, 3.

Inference. 5. How are they obliged to serve love and honour Jesus Christ, whom he hath inlightned with the saving knowledge of himself.

II.

The Nature and Necessity of Christ's Priesthood opened.

Heb. 9. 23.

There are two things especially to be considered here. 1st. The Nature of Christ's Death and Sufferings, it had the nature, use, and end of a Sacrifice, and of all Sacrifices the most excellent. 2^d. The necessity of his offering up to correspond with all the Types, and prefigurations of it under the Law, for the expiating of Sin, the propitiating of a justly incensed God, and the opening a way for the reconciled ones to come to God in.

Dost. That the sacrifice of Christ our High-Priest is most excellent in it self, and most necessary for us. — sacrifices are of two sorts, *Eucharistical*, or *Thank-offerings*, in testification of Homage, Duty, and Service, and in token of Gratitude for mercies received: And *Ilustical*, or *Expiatory*; for satisfaction to justice, and thereby the attoning, or reconciling to God; of this last-kind was the sacrifice offered by Jesus Christ for us, to this office he was called by God. *Heb* 5. 5. In it he was confirmed

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firmed by the unchangeable oath of God. *psal. 110. 4.* For it was singularly qualified by his Incarnation. *Heb. 5. 6. 7.* And all the ends of it he hath fully answered. *Heb. 9. 11, 12.*

1st. Let us consider what this supposeth, and implies. 1st. It supposeth Mans revolt from God and a dreadful breach made between God and him, else no need of an atoning sacrifice. 2^{cor.} 5. 14. 2^d. His Priest-hood supposeth the unalterable purpose of God, to take vengeance for sin, he will not let it pass *Hab. 1. 13.* 3^d. It presupposeth the utter impotency of Man to appease God, and recover his Favour, by any thing he could do, or suffer. 4th. Christs Priest-hood implies, the necessity of his being God-man, Man in order to his passion. *Heb. 4. 15. & 2. 11, 14, 17.* And as necessary he should be God, since the value and excellency of his sacrifice results from thence. 5th. His Priesthood implies the extremity of his Sufferings. 6th. It implies the gracious design of God, to reconcile us at a dear rate to himself, in that he called and confirmed Christ, in the Priest-hood by an Oath, and thereby laid out a sacrifice of infinite value. *Heb. 10. 7. 8. 9. 10. 11. 12. 13. 14. col 1. 20, 22. Rom. 5. 10.*

2^d. In the next place let us, shew the necessity of Christs Priesthood. 1st. God stood upon full satisfaction, and would not remit one sin without it. this is clear. 1st. From the nature of Sin, which deserves that the Sinner should suffer for it. *Rom. 6. 23.* 2^d. The veracity of God requires it *Gal. 2. 17. Gal. 3. 9. Matth. 5. 18.* 3^d. The Wisdom of God, by which he governs the rational World admits not of a dispensation or relaxation of the threatning without satisfaction 2^d. Man can render no satisfaction to God of his own, for the
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From both these useful corralaries or practical deductions offer themselves.

1. This shews in the first Place, the incomparable excellency of the Christian Religion, above all other Religions, known to, or professed in the world; what other Religions seek, that the Christian Religion only Finds, even a solid foundation for true peace and settlement of conscience 1 *pet.* 1. 18. *Acts* 20. 28. *Heb.* 10. 4, 5, 6. *Gal.* 3. 12. *Heb.* 9. 22. *Eph.* 2. 7. *col.* 1. 14. *Rom.* 3. 26. *col.* 1. 20. *Eph.* 2. 14 *Rom.* 3. 26. 2 Hence also be informed of the necessity of Faith, in order to a state and sense of peace with God. *Matth.* 11. 28. *John* 3. 14 15. *John* 4. 10. *John* 6 29. 3d Freely acknowledge your utter impossibility to reconcile your selves to God, by any thing you can do or Suffer 4th Labour to see your necessity of this Priest, and his most excellent sacrifice and accordingly, to make use of it

XI.

The nature and excellency of Christ our High-Priest's oblation, being the first part, or act of his priestly office, opened and applied.

Heb. 10. 14.

1st. It is but one offering *Rom.* 6. 9. It brings a most intire, compleat, and perfect righteousness

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ness for all saints 3. It is for perpetuity, it perfects them for ever and ever.

Docrine. That the oblation made unto God by Jesus Christ, is of unspeakable value, and everlasting efficacy to perfect all them that are or shall be sanctified to the end of the world *Heb. 9. 14.*

Let us therefore apply our minds to the consideration of this excellent priest that appears before God, and the sacrifice he offers with the properties and adjuncts thereof; the Person before whom he brings and to whom he offers it, the persons for whom he offers, and the end for which this oblation is made.

1st. The priest that appears before God with an oblation for us is Jesus Christ God man; the dignity of whose person, dignified, and desired an inestimable worth to the offering he made *Heb. 53. 7. 2. Isa 53. 9. Heb. 7. 23. Psal. 110. 3. 4.*

2. The oblation, or offering; he made, was not the blood of Beasts but his own blood. *Heb. 9.* and herein he transcended all other Priests, that had something of his own to offer. *Heb. 20. 10. 1. 53. 10.* This oblation being for the matter of the Soul and Body of Jesus Christ, is therefore, Invaluably precious. *1 pet. 2. 19. 2d.* A most compleat all-sufficient oblation, fully to expiate the sins of all, for whom it was offered in all ages of the World from Adam, to the last Person the elect, springing from him. *Rev. 13. 8. Heb. 8. & 11. 40. Rev. 11. 13. Heb. 9. 9, 12. & 10 Gal. 3. 23. Heb. 9. 12. 2 cor. 5. 21. 3d.* was an oblation most grateful to the Lord, & well pleasing and delightful in his Eyes. *Eph. 1. 5. 10.*

3^d. This oblation he brings before God, and him he offers it up. *Heb. 9. 14. 10* this incense

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Majesty Christ our High-Priest approacheth, as to a devouring Fire with his sacrifice.

4th, The persons for whom, and in whose stead he offered himself to God, was the whole number of God's elect, which were given him by the Father neither more nor less, *john* 10. 15 & 11. 50. 51, 52. & 4. 42. *Acts* 20. 28. 1. *Tim.* 4. 10.

5th The design and end of this oblation was to atone, pacify and reconcile God, by giving him a full, and adequate compensation, or satisfaction for the sins of these his elect *col.* 1. 20. 2. *cor* 5. 19.

Inference.

1st. Hence it follows that actual believers are freed from the guilt of their sins, and shall never come under condemnation. *Heb.* 9. 28. *John*, 1. 29 *Heb.* 1. 3. *Acts* 13. 39. *Psal.* 32 1. 1. *cor.* 6. 3. *Psal.* 103. 11. 1. *John*, 1. 7. 2. From this oblation Christ made of himself to God for our sins, we infer the inflexible severity of divine justice, which could be no other way diverted from us, and appeased but by the blood of Christ *Rom.* 3. 34. *Iam.* 5. 11. *Luke* 23. 31. *isa.* 42 1. & 62 1. & 50. 8. *Luke* 22. 43. *heb.* 5. 7. 3. Hath Christ offered up himself a sacrifice to God for us then let us improve in every condition this sacrifice, and labour to get hearts duly affected with such a sight as faith can give us of it *Zeck.* 12 10. *John*, 1. 7. *heb.* 9. 17. 18, 19.

XIII.

Of the potent intercession of Jesus Christ our high-priest, being, the second act, or part of Christs priestly-office, discussed and opened.

heb. 7. 25.

In the words take notice of three particular parts, 1. The quality of the persons here encouraged

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who are described by a direct of faith. 2. The encouragement of such believers propounded to them from the ability of Jesus Christ, in whose name they go to the father to save them to the uttermost. 3. The ground or reason of this his saving ability, seeing he ever liveth to make Intercession, that is he hath not only offered up his blood to God on the Tree, as a full price to purchase pardon but lives in Heaven, and that for ever, to apply unto us, in the way of intercession, all the fruits, blessings and benefits, that the precious blood of his deserves, and has procured as a priest for them.

Dost. That Jesus Christ our High-Priest lives for ever in the capacity of a potent intercessor in Heaven for believers.

Here we will enquire, *1st.* What it is for Christ to be our Intercessor, *answ.* To intercede in General, is to go between two parties, to intreat, Argue, and plead with another, and of this there are two sorts. *1st.* That where by one christian prays and pleads, with God for another. 1. *Tim.* 2. 1, 2. And that whereby Christ, as an act of office, presents himself before God to request for us between these two is this difference, that the former is performed not in our own, but another's name, we can tender no request to God immediately, or for our own sakes, either for our selves or others *John* 16. 23. But the latter which is proper to Christ, is an intercession with god for us in his own name and upon the account of his proper merit, and so he is our Advocate, or court friend as Satan is our accuser, or court Adversary *1 John* 5. 8. *John.* 2: 2. And thus to make Intercession is the peculiar and incommunicable property and prerogative of Jesus Christ; but he can go unto God in his own name; and in that sense we are to understand that Place, *Ezek.* 44. 23. 2. W

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2. We will inquire, Wherein the Intercession of Christ in Heaven consists, or by what acts he performs this glorious Office there? *Ans.* He doth it, 1. In his presenting himself before the Lord in our Names, *Heb.* 9. 24. *Exod.* 28. 9, 12, 28, 29. *Rev.* 4. 3. 2. By presenting his Blood, and all his Sufferings to God, as a moving Plea on our Account, *Zech.* 1. 12. 13. *Acts* 2. 23. *Heb.* 12. 24. *Jam.* 5. 4. *Rom.* 8. 34. *Rev.* 5. 6. 3. He presents the Prayers of his Saints to God, with his Merits, and desires that they may be for his sake granted, *Heb.* 7. *Heb.* 9.

3. Let us inquire, Wherein the Potency and Prevalency of our Intercessor lies, and of his Intercession? *Ans.* 1. Our Intercessor in Heaven is every able and fit for the Work he is engaged in there, *Jude* 25. *Heb.* 2. 17. *John* 14. 2. *Heb.* 4. 15. 2. Consider the great Interest he hath in the Father, with whom he intercedes, *Col.* 1. 13. *Eph.* 1. 6. *John* 11. 42. *Psal.* 2. 8. moreover. 3. He must needs speed in his Suit, if you consider the Nature of his Intercession, which is just and reasonable for the Matter, urgent and continual for the Manner of it; this may be gathered from *John* 17th Chapter, and he ever lives to make Intercession. 4. Consider who they are for whom he makes Intercession; the Friends of God, the Children of God, those that the Father himself love, and his Heart is propense, and ready enough to grant the greatest and best of Mercies unto: Which is the Meaning of *John* 16. 26, 27. *Rom.* 8. 32.

4. In what Sense he is said to live for ever? to make Intercession. I *Ans.* By distinguishing the Essence and Substance of Christ's Offices from the way and manner of Administration, in the first Sense it is eternal, for his Mediatorial Kingdom, as to the Essence of it,

is to abide for ever; Christ shall never cease to be a Mediator, the Church shall never want a head, for of his Kingdom there is no End, *Luke* 1. 33. However Christ as Mediator be employed in a Kind of sub-ordinate way. *1. Cor.* 3. 23. when he shall have accomplished that Design for which he became a Mediator, then shall he deliver up the Kingdom, (in the sense we spake before) to the Father, and so God shall be all in all. *1. Cor.* 15. 24. Then shall the Divinity of Christ, which was so Emptied and obscured in his Undertaking, this Dispensatory Kingdom be more Gloriously Manifested by the full possession, use, and Enjoyment of the Natural, Divine, Eternal Kingdom, which belongs to the all Three Co essential and Co-equal Persons Reigning with the same Power, Majesty, and Glory, in the Unity of the Divine Essence, and common Acts, in all, and over all, Infinitely, and immutably for ever.

And so Christ continues to be our Mediator, and yet that affords no Argument, that our Happiness should be incomplete, but rather argues the perfection of the Church, which thenceforth shall be Governed no more as now it is, nor have any further use of ordinances, but shall be Ruled more immediately, Gloriously, Triumphantly, and inflexibly, in the world to come; The substance of his Mediatorship is not changed, but the manner of Administration only.

Use, 1. Doth Christ live in Heaven for Ever to present his Blood to God, in the way of Intercession for believers, how sad then is the case of those that have no Interest in Christ's blood, but Instead of pleading for them, it cries to God against them as the despisers and abusers of it, every unbeliever despises it, and the Apostate treads it under foot,

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he that is an Intercessor for some will be an accuser of others.

2. Hence let believers fetch relief and draw encouragement against all the causes and grounds of their fears and troubles, for surely this Answers them all. 1. Hence let them be encouraged from all their sinful Infirmities and lamented Weaknesses, 2 *John* 2. 1, 2. 2. Hence draw abundant encouragements against all heart-failings and deadness in Prayer, *Cant.* 3. 6.

3. Christ's intercession is a singular relief to all that come unto God by him, against all sinful Damps, and slavish fears of the Justice of God, *Heb.* x. 19, 20, 21.

4. The intercession of Christ gives admirable satisfaction and encouragement to all that come to God, against the fears of deserting him again by Apostacy, *Luke* xxii. 31, 32. *Rom.* viii. 34, 35.

5. It gives sweet relief against the defects and wants that are in our Sanctification, we want a great deal of faith, love, heavenly mindedness, mortification, knowledge, 1 *Thes.* iii. 10. Well these Things, by reason of Christ's intercession, shall live, grow, and expiate in thy heart, *Heb.* xii. 2. He is ever begging new and fresh mercies for you in Heaven.

6. Doth Christ ever live to make intercession? than let those who reap on Earth the fruits of that work in Heaven: Hence, I say, let them draw instruction about the following Duties, to which it leads them as by the hand. 1. Do not forget Christ in an exalted estate, *Hos* xiii. 5, 6. 2. Let the intercession of Christ in Heaven for you, encourage you to constancy in the good ways of God, *Heb.* iv. 14. 3. Let it encourage you to constancy in Prayer, *ver.* 16. 4. Hence be encouraged

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couraged to plead for Christ on Earth, who continually pleads for you in Heaven.

XIV.

The satisfaction of Christ, being the first principle and effect, or fruit of his Priesthood asserted proved, and improved.

Gal. iii. 13.

In these words you have, 1. The Believers discharge from the curse of the Law; Christ hath redeemed us from the curse of the Law. 2. The way and manner in which, and by which this is done, and that is by a full price paid down, and that price paid in the room of the sinner, both making up a full and compleat satisfaction, *Matth. xx. 28. 1 Tim. ii. 5, 6. Rev. v. 9.* Christ was made a curse, by taking the curse unto himself, *2 Cor. v. 21.* He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.

Doct. The death of Christ hath made a full satisfaction to God for all the sins of the elect, *Isa. liii. 7. Col. i. 14. Heb. ix. 12.*

1. To open the nature of Christ's satisfaction, and to shew what it is: Satisfaction is the act of Christ God-man, presenting himself as our surety, in obedience to God, and love to us, to do and suffer all that the Law required of us; and thereby freeing us from the wrath and curse due to us sinners for our sins. 1. It is the act of God-man, no other was capable of giving satisfaction for an infinite wrong done to God. *Acts xx. 28.* 2. If he satisfy God for us, he must present himself before God, as our surety, in our stead, as well as for our good; else his obedience had signify'd nothing to us, *Gal. iv. 4. Heb. vii. 22. Dan. ix. 26. 1 Cor. xv. 3. Heb. x. 12. 1 Pet. iii. 18. Rom. iv.*

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iv. 25. *Matth. xx. 28. Rom. v. 19. Jer. xxxiii. 16. 3.* The internal moving cause of Christ's satisfaction for us, was his obedience to God, and love to us, *Phil. ii. 8. John x. 18. Gal. v. 2. and ii. 20. 4.* The matter of Christ's satisfaction, was his active and passive obedience to all that the Law of God required, *Matth. xx. 28. and xxvi. 28. Rom. iii. 24, 25. Gal. iv. 4. Rom. v. 19. Matth. iii. 15. 5.* The fruit and effect of this his satisfaction, is our freedom, ransom, or deliverance from the wrath and curse due to us for our sins: Such was the dignity, value, and compleatness of Christ's satisfaction, that in strict Justice it merited our redemption and full deliverance, and a right whereby we ought to be so, *Rom. iii. 24, 25.*

2. We shall gather up all that hath been said, to establish the truth of Christ's satisfaction, and prove the reality of it, for his blood is the blood of a surety, *Heb. vii. 22.* He came under the same obligations of the Law with us, *Gal. iv. 4.* and though he had no sin of his own, yet standing before God as our surety, the iniquities of us all were laid upon him, and from him with great severity did the Lord exact satisfaction for our sins, *Rom. viii. 32.* punish them upon his soul, *Matth. xxvii. 45.* and upon his body, *Acts iii. 23.* and with the obedience of his Son is fully pleased and satisfied, *Eph. v. 2.* and hath in token thereof, raised him from the dead, and set him at his own right hand, *1 Tim. iii. 16.* and for his righteousness sake, acquitted and discharged believers, who shall never more come into condemnation, *Rom. viii. 1. 38.*

3. In the next place therefore, we shall reject those Doctrines that are found militating against the satisfaction of Christ: And 1, We reject with deep abhorrence that Doctrine which ascribes to

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Man, any power in the whole, or in part, to satisfy God for his own sins, or other Mens sins, *Luke xvii. 10. Tit. iii. 4, 5, 6. 2.* With like detestation, we reject that Doctrine which makes either the satisfaction of Christ impossible or fictitious, and inconsistent with Grace, in the free pardon of sin, *1 Cor. iii. 22.*

Inferences.

1. If the death of Christ was that which satisfied God for all the sins of the Elect, then certainly there is an infinite evil in sin, since it cannot be expiated but by an infinite Satisfaction. 2. That the Redemption of Souls is costly, souls are dear things, and of great value with God, *1 Pet. i. 18, 19.* 3. How unparalled is the love of Christ to sinners to poor sinners? *Rom. v. 8.* 4. If Christ by dying hath made full satisfaction, then God is no loser in pardoning the greatest sinners that believe in Jesus; and consequently his justice can be no bar to their justification and salvation, *1 John i. 9. Psal. ciii. 7.* 5. How much is it the concernment of every soul to abandon all thoughts of satisfying God for his own sins, and betake himself to the blood of Christ, the ransom by faith, that in that blood they might be pardoned, *Isa. 1. and last.*

XV.

A survey of the blessed inheritance purchased by the blood of Christ, and his oblation; being the second effect, or fruit of Christ's priesthood.

Gal. iv. 4, 5.

1. The payment of our Debt is expressed by Redemption, or buying us out from the Obligation and Curse of the Law. 2. The purchase of an Inheritance for those redeemed Ones; expressed here by their receiving the Adoption of Sons.
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Adoption is either civil, or Divine, of the first, the civil Law gives this Definition that it is a lawful Act, in imitation of Nature invented for the Comfort of them that have no Children of their own. Divine Adoption is that special Benefit, whereby God for Christ's Sake, accepted us as Sons, and makes us Heirs of eternal Life with him. *Rom. 8. 23.* We lost our Inheritance by the fall of Adam, we receive it as the Text speaks by the Death of Christ, which restores it again to us, by a new and better Title

Doct. That the Death of Jesus Christ, hath not only satisfied for our Debts, but over and above purchased a rich inheritance for the children of God, *Heb. ix. 15.* We will here,

1. See what Christ paid. Our Divines comprize the virtue and fruits of the priesthood of Christ in these two things, viz. payment and purchase answerably the obedience of Christ, hath a double relation. 1. The relation of a legal righteousness, an adequate and exactly proportioned price. 2. And it hath also in it, the relation of a merit over and beyond the Law, to purchase a blessed inheritance for us: This overplus of satisfaction is not obscurely hinted, but plainly expressed twice, *Rom v. 15. 17.* and this inexhaustible treasure that Christ expended to procure the fairest inheritance, *Eph. i. 13, 14.*

2. Let us next inquire into the inheritance purchased by Christ, by what he did for us. This inheritance is so large that it cannot be surveyed by creatures, nor can the boundaries and limits thereof be described, for it comprehends all things, *1 Cor. iii. 22. Rev. xxi. 7.* I shall distribute the Saints inheritance purchased by Christ into three

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Heads. 1. All temporal good things. 2. All spiritual good things. 3. All eternal good things.

1st. All temporal good things, 1 *Tim.* vi. 7. 1 *Cor.* vi. 10.

2d. All spiritual good things, for justification, remission of sins, and acceptation of our persons with God, *Rom.* iii. 24. 1 *Cor.* i. 30. *Heb.* i. 2. 1 *John* iii. 1. 2 *Pet.* i. 1. *Rom.* v. 1, 2. *Gal.* ii. 13, 14.

3d. All eternal good things, 1 *Pet.* i. 3, 4. 1 *Cor.* iii. 22. Therefore to compleat our happiness, and fill up the utmost capacity of our souls, all the goods of eternity is put into the account and inventory of the Saints estate and inheritance; this happiness is ineffable, and the essentials of it, as we in our embodied estate can conceive is either the objective, subjective, or formal happiness to be enjoyed in heaven. 1. The objective happiness is God himself, *Psal.* lxxiii. 25. 1 *Thes.* iv. 17. *Rom.* viii. 17. 2. The subjective glory and happiness is the attemperation and suitableness of the soul and body to God, this is begun in Sanctification, and perfected in Glorification. 3. The immunities of the body, are its freedom from all natural infirmities, which as they come in, so they go out with sin, *Phil.* iii. 21, 1 *Cor.* xv. 44. 4. The soul is freed from all darkness and ignorance of mind, being now able to discern all truths in God, the chrystal ocean of truth. 5. The formal happiness is the fulness of Satisfaction resulting from that blessed state and enjoyment of God, by a soul so attempered to him, *Psal.* xvii. 15. 1 *John* iii. 2. *Job* xix. 26, 27. 6. It will be a full satisfying Vision, God will then be all in all; curiosity will itself be satisfied, and feel it self blessed, filled, satisfied in every thing; And so also will the accessories

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ries of this blessedness, the place where God is enjoyed, the Æmpyrean Heaven, the City of God, where Christ ascended, where the great assembly are met: Paradise and Canaan were but the Types of it. The Company also with whom he is enjoyed, adds to the glory of it, a blissful society indeed, store of good Neighbours in the city, familiar converse with Angels, whose appearance now are insupportable by poor Mortals, there will be sweet and full closing with the Saints; here they could not fully close with one another, and no wonder, for they could not fully close with themselves, but there is a perfect harmony, and unity, all meeting and closing in God, as lines in the center; this is a blessed glimpse of your inheritance. 7. All this is purchased for Believers; hence it is called the inheritance of the Saints in light, Col. i. 12. 1 Cor. iii. 23. Rom. viii. 30. and 17. 1 Cor. vi. 9. Luke xii. 32.

Inferences

1. How well content should Believers then be with their lot, and portion of Providence in this life be it what it will? 2. With what weaned affections should the People of God walk up and down the World, content to live, and willing to die, Phil. i. 22. 2 Thes. iii. 5. 3. Hence we infer the impossibility of their Salvation, that know not Christ, nor have interest in his blood, John xiv. 6. Gal. iii. 14. John xv. 5. Heb. xi. 6. Rom. viii. 30. 4. How greatly are we all concerned to clear up our title to the heavenly inheritance, 2 Pet. i. 10. Phil. ii. 12.

XVI.

The Kingly Office of Christ opened as executed spiritually, upon the Souls of the redeemed, or Christ enthroned in his Saints, or the kingdom of Christ within.

2 Cor. 10. 5.

We now come to the regal Office, by which our glorious Mediator executeth and dischargeth the undertaken design of our redemption, had he not as a prophet opened the way of Life and Salvation to Men, we could never have known it, and should they have clearly known it, except as their Priest he had offered up himself, to impetrate and obtain Redemption for them, they could not have been redeemed virtually by his blood, and if they had been so redeemed, yet had he not lived in the capacity of a King, to apply this purchase of his blood to them, they could have had no actual personal benefit by his Death. For what he revealed as a Prophet, he purchased as a Priest, and what he so revealed and purchased as Prophet and Priest, he applies as King: First, subduing the Souls of his Elect to his spiritual Government, then ruling them as his Subjects, and ordering all things in the kingdom of his providence for their Good, so that Christ hath a two-fold kingdom, the spiritual and internal, by which he subdues, and rules the hearts of his People; the other providential and external, whereby he guides, rules, and orders all things in the World, in a blessed sub-ordination to their eternal salvation.

I shall speak from this Text of his spiritual and internal Kingdom.

These Words are considerable two Ways, either relatively, or absolutely; considered as relatively, they

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they are a vindication of the Apostles, from the unjust censures of the *Corinthians*, who very unworthily Interpreted his gentleness, Condescension, and winning affability, to be no better than a sawning upon them for self-ends, and the Authority he exercised to be no better than pride and imperiousness, and hereby he lets them know that as Christ needs not, so he never used such carnal Artificies; the weapons of our warfare, saith he, are not carnal, but mighty through God.

Absolutely considered, they hold forth the efficacy of the Gospel in the plainness and simplicity of it, for the subduing of Rebellious sinners to Christ. And in them we have these three things to consider.

1st. The opposition made by sinners against the assaults of the Gospel, *viz.* Imaginations or reasonings, he means subtilties, flights, excuses, subterfuges, and arguings of fleshly minded men, in which they fortify and intrench themselves, against the convictions of the word, these are fortifications erected against Christ, by the carnal mind.

2^d. We have here the conquest which the Gospel obtains over sinners thus fortified against it, it casts down and overthrows, and takes in such strong holds: Thus Christ spoils satan of his armour in which he trusted, by shewing the sinner that all this can be no defence to his soul against the Wrath of God, but that is not all. In the next place

3^d. You have here the improvement of the Victory, Christ doth not only lead away these Enemies spoiled, that is, make them after conversion subjects of his own Kingdom, obedient, useful, and serviceable to himself, and so is more than a conqueror: they do not only lay down their Arms, and fight no more

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more against Christ with them, but repair to his Camp with those reasons of theirs that were before employed against him, as it is said, *Jerom, Origen, Tertullian*, that they came into Canaan laden with *Egyptian Gold*; that is, they came into the Church full of excellent Learning and Abilities, with which they eminently served Jesus Christ: Oh! blessed victory, where the Conqueror and Conquered, both Triumph together, and thus Enemies and Rebels are subdued, and made subjects of the spiritual Kingdom of Christ hence the Doctrinal note is.

Doct. That Jesus Christ exercises a kingly power over the Souls of all whom the Gospel subdues to his obedience. no sooner were the *Colossians* delivered out of Darkness, but they were immediately Translated into the Kingdom of Christ the dear Son. *Col. 1. 13.*

This Kingdom of Christ, which is our present Subject, is the internal spiritual Kingdom, which is said to be within the Saints. *Luke 17. 20, 21.* The Kingdom of God is within you; Christ sits as an enthroned King in the Hearts and Consciences and Affections, of his Willing People. *Psal. 110. 3.* And his Kingdom consists in Righteousness, Peace, and Joy in the Holy Ghost; *Rom. 14. 17.* And is properly monarchical as appears in the Margin.

In the prosecution of this Point doctrinally we shall shew. 1. How Christ obtains the Throne in the hearts of Men: And that is by conquest, for the Souls of the Elect are his by way of Donation and right of Redemption, the Father gave them to him, and he dyed for them; yet Satan hath first Possession, and so it fares with Christ, as it did with *Abraham*, to whom God gave the Land of Canaan.

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by promise and covenant, but the *Canaanites*, *Peri-*
rites, and Sons of *Anak* had the actual Possession
of it, and *Abraham's* posterity must fight for it,
and win it by Inches, before they enjoy it; the
House is convey'd to Christ, by him that built it,
but the strong Man armed, keepeth the possession
of it, till a stronger then he comes and ejects him.
Luke 11 20, 21. Christ must fight his way into
the Soul, and so he doth, for when the time for the
recovering of them is come, he sends forth his Ar-
mies to subdue them, as it is. *Psal.* 110. 33. Thy
People shall be willing in the Day of thy Power,
the *Hebrew* may as fitly be rendered, and so is by
some; in the day of thine Armies, when the Lord
Jesus sent forth, his Armies of *Prophets*, *Apostles*,
Evangelists, *Pastors*, and *Teachers*, under the con-
duct of his Spirit, armed with a two-edged Sword,
the Word of God, which is sharp and Powerful.
Heb. 4. 12. But that is not all, he causes Armies
of convictions and spiritual Troubles to be girt and
waiten them on every Side, so that they know not
what to do, these convictions like a shower of
Arrows strike point Blank into their consciences.
Isa. 2. 37. *Psal.* 45. 5, 6. By these convictions
he beats down all the loose vain Hopes, and levels
them with the Earth.

Now all their weak Pleas and Defences from the
general mercy of God, the examples of others, prove
but as paper Walls to them, these shake their hearts
even to the Foundation, and over turn every high
thought there, that exalts it self against the Lord :
this day in which Christ sits down before the Soul,
and Summon it by such Messengers as these, is a
day of great Distress within; yea, such a Day of
trouble that there is none like it, but though it
be so, yet Satan hath so deeply entrench'd himself

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in the Mind and Will, that the Soul yields not at the first Summons, till his provisions within are Spent, and its Terrors of Pride and vain Confidence, be undermined by the Gospel and shaken down about its Ears, and then the Soul desires a parley with Christ, Oh! now it would be glad of Terms, any Terms if it may be but to save his Life. Lets all go as a Prey to the Conqueror, now it sends many such Messages as these to Christ, who is now come to the very gates of the Soul, mercy, Lord, mercy; Oh! that I were assured that thou wouldest receive, and pardon me; I would open to thee the next moment. Thus the Soul is shut up the Faith of Christ as it is. *Gal. 3. 23.* And reduced now to the greatest Streight and loss Imaginable, and now the merciful King whose only design is to conquer Hearts, hangs forth the White Flag of mercy before the Soul, giving it Hope it shall be spared, pitied, and pardoned, though it long in Rebellion and Sin against him, if yet it will yield it self to Christ, many staggering Hesi- tations, Irresolutions, Doubts, Fears, Scruples, half resolves, reasonings for and against there are at the counsel Table of Man's Heart at this time sometimes there is no Hope, Christ will stay me if I go forth to him, and then it trembles: but then, oh! who ever found him so to them that tryed him, other Souls have yielded and found mercy, beyond all their expectation. Oh! but I have been a desperate enemy against him; admit it, O thou hast the Word of a King for it, *Let the wicked forsake his way, and the unrighteous Man his thought, and let him turn to the Lord and he will have Mercy on him, and to our God for he will abundantly pardon him. Isa. 55. 7.* And the Soul being so what encouraged by the Message of Grace sent it

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it at this time, such as that *Heb. 7. 25. John 6. 37. Matth. 11. 28.* It is at last resolved to open to Christ, and faith, stand open ye everlasting Gates, and be ye opened ye everlasting Doors, and the King of Glory shall come in, now the Will spontaneously opens to Christ, the Fort Royal submits, and yields all the Affections open to him, the Will brings Christ the Keys of all the rooms of the soul, and Christ makes triumphant entrance into it, and thus the Soul is won to Christ, he writes down his Terms, and the Soul willingly subscribes them: Thus it comes into Christ by a free and hearty submission, desiring nothing more than to come under the Government of Christ for time to come.

2. Let us see how Christ rules in the Souls of such as submit to him, and there are six things in which he exerts his Kingly Authority over them,
 1. He imposes a new Law upon them, and injoyns them to be secure and punctual in their Obedience to it. *Tit. 3. 3. Matth. 11. 29. Rom. 8. 2. 1 Job. 3. 2.* He rebukes and chastens Souls for the Violations and Transgressions of his Law, that is another act of Christ's regal Authority, *Rev. 3. 19. Heb. 12. 6, 7. 1 Cor. 11. 30 Psal. 23. 3.*
 3. Another regal Act of Christ, he restrains and keeps his servants from Iniquity, and withholds them from their Courses which their own hearts would incline and lead them to, *Psal. 73. 2. 1 Cor. 13. Gal. 5. 16.* 4. He protects them in his arms, and suffers them not to Relapse from him into a State of Sin, *John 17. 12. 1 Pet. 1. 5. Jer. 32. 4.* 5. As a King he rewards their Obedience, and encourages their sincere Service, *Psal. 119 Heb. 11. 6. Jer. 2. 31.* 6 He pacifies all inward Troubles, and commands Peace
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when their Spirits are Tumultuous, *Col. 3. 15. Psal. 85. 8.* and he puts it forth upon the Souls of his People (1) powerfully whether he restrains from Sin or impells to Duty. *1 Cor. 14. 30. Acts 20. 22.* And yet (2) he rules not by compulsion, but most sweetly, his Law is a Law of Love written upon their Hearts, the Church is the Lamb's Wife *Rev. 19. 7. Isa. 4. 2, 3. 2 Cor. 10. 1.* (3) He rules then suitable to their Natures, in a rational way, *Hef. 11. 4.* And thus his internal Kingdom is administered by his Spirit.

3 We will open the Privileges pertaining to all the Subjects of this Spiritual Kingdom. 1. Those Souls over whom Christ reigns are certainly and fully set Free, from the curse of the Law. *John 8. 36.* Not from the Law as a Rule of Life, but from its rigorous exactions, and terrible maledictions *Gal. 5. 18. Psal. 89. 15.* 2 Freedom from the Dominion of Sin, *Rom. 6. 14.* 3 Protection in all the Troubles and Dangers to which their Soul or Bodies are exposed. *Mich. 5. 5. John 17. 12.* 4 A merciful, and a tender bearing of their Burdens and Infirmities, *Matth. 21. 5. & 11. 28. Num. 11. 12. Isa. 42. 11.* 5. Sweet Peace and Tranquillity of Soul. *Rom. 14. 17. & 5. 11. Matth. 11. 28.* 6. Everlasting Salvation is the Privilege of all over whom Christ Reigns. *Acts 5. 31. Psal. 73. 24.*

APPLICATION.

1. How great is their Sin and Misery, who continue in Bondage to Sin and Satan, and refuse the Government of Christ. *Isa. 11. 10. John 6. 17.* How much doth it concern us, to enquire and know whose Government we are under, and who is King over our Souls, whether Christ, or Satan.

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He in the Throne, and sways the Scepter over our Souls, (1) Then to whom do you yield your Obedience. 1 His Servants and Subjects, you are whom you Obey. *Rom.* 6. 16. *John* 15. 14. *Rom.* 12. 2. *Sam.* 23. 9, 10, 11. (2) Have you the power of Godliness, or a Form of it only, there be many that do but trifle in Religion, 1. *Cor.* iv. 20. *Rom.* xiv. 17, 18. 3 Have you the special knowledge of Christ, all his subjects are translated out of the Kingdom of Darkness. *Col.* 1. 13. 4 With whom do you delightfully associate your selves, who are your chosen Companions. *Acts* iv. 23. 1 *Cor.* v. 10 *Psal.* xvi. 3, 5 Do you live holy and righteous lives 5. The scepter of his kingdom is a scepter of righteousness. *Psal.* 45. 6.

Inferences, Doth Christ exercise such a kingly power over all the Souls of them that are subdued by the Gospel to him : oh ! then let all under Christs government walk as the subjects of such a king, imitate your king. *Math.* xi. 29. *Isa.* xxxiii. 7. 1 *John* iii. 6. *Math.* xxi. 5. 2 *Cor.* 8. 9. *Phil.* ii. 1. 2, 3. 4. 5. 6. 7. *John* ix. 3. 4. *John* iv. 17.

XVII.

The Kingly Office of Christ as it providentially executed upon the World for the redeemed, open and applied.

Eph. Gal. i. 22.

In this Scripture, heedfully, and seriously consider these four things. 1 The Dignity and Authority committed to Christ, he hath put all things under his Feet, which implies a full, ample, and absolute Dominion in him and subjection in them over whom he reigns, *Psal.* xvii. 8. *Phil.* ii. 8. The Subject recipient of this Authority, which
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is Christ, and Christ primarily and only: Christ is the only Lord, *Jude* iv. 3d. The object of the Authority, the whole Creation, all things are put under his Feet, he rules from Sea, to Sea, even to the uttermost bounds of God's Creation, *John* xvii. 2. All Creatures rational or irrational, animate and inanimate, Angels, Devils, Men, Winds, Seas, all obey him. 4th. And especially take notice of the end, for which governs and rules the universal Empire, it is to the Church, that is, for the advantage, comfort, and salvation of the chosen remnant he dyed for. Hence the point is,

Dost. That all the Affairs of the Kingdom of providence, are ordered and determined by Jesus Christ, for the special advantage, and everlasting Good of his redeemed People. *John* xvii. 2. *Rom* viii. 28. *Amos* v. 9. *1 Cor.* i. 27. *Psal.* xxxiii. 16. *Luke* x. 3. *Exod.* iv. 2.

1. We shall shew by what Acts Jesus Christ administred the Kingdom, and in what manner and what use may be made thereof 1st. He rules and orders the kingdom of Providence, by supporting, permitting, restraining, limiting, proceeding, punishing, and rewarding those over whom he Reigns, providentially 1 he supports the World and all Creatures in it by his Power *John* v. 17. *Col.* i. 17. *Isa.* 49. 8. 2 He permits and suffers the worst of Creatures to be in his Dominions, and to Act as they do *John* xii. 16. *Deut* xxxii. 3. 4. *Acts* 14. 16. 3 He powerfully restrains Creatures by the Bridle of his Providence, from the commission of those things to which their hearts are prone enough, *Psal.* lxxvi. 10. *Gen.* xxi. 24. *2 Kings* xix. 7. 8. 4 He Limits the Creatures in their acting, assigning them their boundaries, and lines of Liberties, to which they may but beyond

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cannot go, *Rev. ii. 10. Ezek. xxii. 6. Acts vii. 5* He protects his people amidst a world of enemies and Dangers. It was Christ that appeared unto *Moses*, in the flaming Bush. *Exod. iii.* The Bush signified the People of God; burning their being in affliction, not consumed, the Lords care and protection of his poor suffering ones, *1/a xi. 5. Jude i. Psal. lvii. 4. and viii. 6. and xl. 24. 6.* He punisheth the evil doers, and repays by providence into their own lap, the mischief they do, or but intend to do unto them that hate him, *Pharoah Sennacharib*, both the *Julians*. He rewards by providence the Service done to him and his People, *Matth. xix. 29.*

2. Let us next enquire how Jesus Christ administred this providential Kingdom. And here I must take notice of the means by which and the manner in which he doth it.

1st. The means or instruments he useth in the governing of the providential kingdom, are either Angels or Men, the Angels are ministring spirits sent forth by him, for the good of them that shall be Heirs of Salvation. *Heb. i. 14.* They have two Offices to sing above, and watch beneath, these do us many invisible Offices, of whom they deserve dear and tender respect, and love for the sake, to them, God as it were puts forth his children to Nurse, and they are tenderly caretul of them while they live, and bring them home in their Armes to their Father when they die. And the Angels so Men are Servants of Providence, bad as well as good, *Cyrus*. one that is called Gods servant, they fulfill his Will, while they are prosecuting their own Lust, the Earth shall help the Roman, but good Men delight to serve Providence they and the Angels are fellow Servants in one house,

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house and to one Master, *Rev. xix. 10.* yea, there is not a Creature in Heaven or Earth, or Hell but Jesus Christ can providentially use it, and serve his ends and promote his designs by it, But whatever the Instruments be that Christ useth in this we may be certain, that his providential working is, 1. Holy, *Psal. cxlv. 17.* No creature cleaves to God whatever he doth about it. 2. It is most wise and judicious, *Ezek. i. 20.* 3. It is most supream and sovereign, *Psal. cxxxv. 6.* *Rev. xix. 16.* *Prov. viii. 15, 16.* It is profound, and inscrutable, *Psal. xxxvi. 6.* *Jer. xii. 1, 2.* *Jer. xxi. 7.* *Ezek. i. 8.* 5. It is irresistible in its design and motion, for all providences are but for fulfilling God's immutable Decrees, *Eph. i. 11.* *Zech. vi. 1.* *Acts iv. 28.* *Isa. xliii. 13.* 6. The providences of God are harmonious, *Rom. viii. 28.* like the seasons of the year. 7. The providences of Christ work in a special manner and peculiar way for the good of his Saints; his providential is subordinate to his spiritual kingdom, *1 Tim. iv. 10.* These only have the blessing of Providence.

Inferences.

1st. Then see to whom you are beholden for your lives, liberties, comforts, and all that you enjoy in this world. 2. Hath God left the government of the whole world in the hands of Christ and trusted him over all, than do you also leave all your particular concerns in the hands of Christ too; and know, that that infinite wisdom and love which rules the world, manages every thing that relates to you, *Jer. xii. 1, 2.* *Exod. v. 2.* *Psal. lxviii. 18, 41.* *Ezek. xxxvii 11.* *Gen. xlviii. 13, 14.* *Isaiab xl. 17.* *Rom. iv. 20.* *Eph. i. 11.* *Job xxxiii. 13.* *Psal. lxxiii. 22.* *Prov. viii. 34.* *James v. 11.* Let none that are Christ's henceforth

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stand in a slavish fear of creatures, our head and husband is Lord-general of the host of Heaven and Earth, *Job. xix. 11, 12. Psalm xlvii. 7. Lam. viii. 28. Eccles. viii. 12.* He is the universal, *Psalm ii. 8.* supream, *Prov. viii. 15.* absolute; *Jer. i. 18.* meek and merciful, *Matth. xxi. 5.* victorious, *Psalm xlv. 4.* and immortal king, *1 Tim. i. 7. Zech. ii. 8. Isaiah li. 12, 13. 4.* If the government of the world be in the hands of Christ, then our engaging and entituling of Christ to all our Affairs and business, is the true and ready way to their success and prosperity. . 5. Eye Christ in all the events of providence, see his hand in all that befalls you, whether it be evil or good; the works of the Lord are great, sought ought out of all of them that have pleasure therein, *Psalm cxi.*

(1.) In all the evils of troubles and afflictions that befall you, eye Jesus Christ in all; and set your hearts to the study of these four things in affliction. 1. Study his sovereignty and domination, for he creates and forms them, *Jer. xviii. 1. Luke vii. 8.* 2. Study the wisdom of Christ in the contrivance of your troubles. 3. Study the tenderness and compassion of Christ over his afflicted, *Lam. iii. 22.* 4. Study the love of Christ to thy own soul in affliction, *Rev. iii. 19.*

2dly, Eye and study Christ in all the good you receive from the hand of Providence 1. Eye them in their suitableness. 2. Eye the seasonableness of thy mercies, how they are timed to an hour. 3. Eye the peculiar nature of thy mercies. Observe the order in which providence sends you your mercies; how one is linked strangely to another, and is a door to let in many, sometimes one Mercy is introductive to a thousand. Observe the constancy of them, they are new every

every morning, *Lam.* iii. 23. How assiduous doth God visit thy soul and body, *Phil.* iv. 1.

XVIII.

The necessity of Christ's Humiliation opened, in order to the execution of these his blessed offices for us, and particularly of his Humiliation by his Incarnation. Isaiah iv. 2. John i. 14. James ii. Heb. i. 3. Psalm xxii 6. Isaiah liii. 3.

Phil. ii. 8.

This Humiliation of Christ we have here expressed, 1st, In the nature of it, he humbled himself, that import both a real and personal voluntary abasement. 2^d. The degree of his Humiliation, it was so low as to become a man under the Law, and to become obedient to death even the Death of the cross. 3^d. The duration or continuance of this his humiliation, it continued from the first moment of his Incarnation to the very moment of his vivification and quickening in the grave.

Doctrine. That the state of Christ from his conception to his resurrection, was a state of debasement and humiliation.

My work is to open Christ's Humiliation in his Incarnation, imported in these words, *he was found in fashion as a man.*

1st. The incarnation of Christ was wonderful yea, a most wonderful Humiliation of him, inasmuch, as he brought into the rank and order of Creatures who is over all God blessed for ever *Rom.* ix. 5. 1 *Tim.* iii. 16. 1 *Tim.* ii. 5. 2 *Chr.* 6. 18. *John* i. 14. *Dan.* 2. 11. *Isa.* xl. 15.
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superior Creature, a Man, and not an Angel. *Luke* ix. 36. *Judg* xiii. 22. *Psal* viii. 5. *Heb.* ii. 16.

To assume the human Nature after Sin had spotted the original Glory of it, and withered up the Beauty and excellency thereof, *Rom.* viii. 3.

And yet more by his incarnation he was greatly humbled, in as much as this his incarnation, so veiled, clouded, and disguised him, that during the time he lived here, he looked not like himself, as God, but as a poor sorry contemptible Sinner in the world's Eyes, they scorned him, *Matth.* xxvi. 31. *Phil.* ii. 6. *Matth.* xiii. 35. *John* xiii. 29.

He was humbled in his Incarnation in as much as thereby he was put at a distance from his Father, and that ineffable Joy and Pleasure he eternally had with him. *Psal.* xxii. 2. & xxii. 1. 6. And to take his Nature from such obscure parents and such a low and contemptible state, in the World, as he did. *2 Cor.* viii. 9.

Inferences.

1. Hence we gather the fulness and compleatness of Christs satisfaction, as the sweet fruits of his incarnation, 2 What a pattern of self denial is here presented to Christians *John* xiii. 14. from Christ who for our sakes, stoopt from the Glory, Majesty, and Dignity he was possess'd of in Heaven, to the mean and contemptible state of man *Phil.* ii. 4. 3 Warn those that perish under the Gospel, must needs perish without Apology. *Heb.* x. 28. 4th. Since it follows, that none doth, or can Love like Christ, his Love to man is matchless, 5. What an encouragement hath he thereby put on us, to exalt and Honour him, who for our sakes was so abased, by how much the viler he was made for me, *St Bernard*, by so much dearer shall he be to me:
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oh! That all to whom Christ is Dear, will study to exalt and Honour him. 1. By frequent and delightful speaking of him, and for him *Plutarch*, tells in the Life of *Titus Flamius*, that when he had freed the poor *Grecians* from the bondage they had been long under by their oppressors they shouted for joy, that they made the very Heavens ring with their Acclamations, and the very birds fell down astonished, *Johannes Millius* after his conversion, was seldom or never observed to mention the name of Jesus, but his Eyes would drop *Julius Palmer*, when all concluded he was dead being turned as black as a coal in the Fire, moved his scorched Lips, and was heard to say sweet Jesus, and fell asleep, *Mr. Fox* never denied any Beggar, that asked in the Name of Jesus, 2. by acting your Faith on for whatsoever lies in the promises yet unaccomplished, *Gen. iii. 15.* 3. by drawing nigh to God with delight, through the vail of Christs flesh. *Heb. x. 19.* 4. by applying your selves to him, under all Temptations, Wars and Troubles, of what kind soever, as to one that is tenderly sensible of your case, and most willing and ready to relieve you *Heb. 2. 17.*

XIX.

Of the humiliation of Christ in his Life, or the humbled Life of Christ considered and improved.

Phil. ii. 8.

The Scripture speak but little of the private Life of Christ, I shall therefore only observe and improve those more observable particulars in his Life, wherein especially he was humbled.

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1st. The Lord Jesus was humbled in his very infancy by his circumcision according to the law, *Luke 2. 21.* (1.) In that hereby he obliged himself to keep the whole law, *Gal. 5. 3.* *Act, xv. 10.* (2.) Hereby he was represented to the world, not only as a subject, but also as a sinner; for though he was pure and holy, yet this ordinance passing upon him, was seeming to imply as if corruption had indeed been in him, which must be cut off by mortification. *Jer. 4. 4.* *Acts vii. 51.* *Col. 2. 11.*

2^{dly}, Christ was humbled by persecution, and that in the morning of his life, *Matth. 2. 13.* *Jer. 31. 15.* *Psalms 22. 16.*

3^{dly}, Jesus Christ was humbled in his life by the poverty, and outward meanness which all along attended his condition, *2. Cor. 8. 9.* *Mark 11. 10.* *Matth. 17. and last, 20. 28.*

4^{thly}, Our dear Jesus was further humbled in his life, by the horrid temptations wherewith Satan assaulted him; than which nothing could be more grievous to his holy heart, *Luke 4. 1, 14.*

5^{thly}. He was humbled in his life, by his own sympathy with others; under all the burdens that made him groan, *Matth. 8. 16, 17.* *John 11. 33. 35.* *Luke 19. 41, 42.* *Mark 3. 5.*

6^{thly}, That which yet helped to humble him as yet lower, was the most base and unworthy entertainment the world gave him *Matth. 20. 28.* *John 3. 17.* *1 John 3. 8.* *Isaiak 61. 1.* *John 5. 18.* *Matth. 13. 55.* *Psalms 22. 6.* *Matth. 12. 14. and 26. 61, 67. and 27. 30.* Thus he endured the contradiction of sinners, *Heb. 12. 3.*

Inferences.

1st, From the first degree of humiliation in his circumcision, that justice it self may set both hands and seal to the acquitances, and discharge of believers; Christ is the laws pay-master, he hath paid its utmost demands, *Rom. iii. 25.* 2. From the early flight of Christ into *Ægypt*: we infer, that the greatest innocency and piety cannot exempt from persecution and injury; who more innocent than Christ, and who more persecuted? *John xvii. 14.* *2 Tim. iii. 12.* *Gal. iv. 29.* 3. From the third particular of Christ's humiliation, I infer, that such as are full of grace and holiness, may be destitute and empty of creature-comforts, *1 Cor. iv. 11.* *James ii. 5.* 4. From the fourth particular, by Satan's temptation we infer, that those in whom Satan hath no interest, may have most trouble from him in this world, *John xiv. 30.* The best rule against suggestions is that of the Apostle, *Eph. vi. 16.* Exercise faith on three things in Christ's Temptations 1. Consider how great variety of Temptations were tried upon Christ, 2. Believe that Christ came off a perfect Conqueror in the day of his Trial, and beat Satan out of the field. 3. Believe that the benefit of those his victories and conquests are for you, *Heb. ii. 18.* and *iv. 15.* *Rom. xvi. 20.* 5. From the humiliation of Christ, by his own sympathy with others in their distress; hence learn, that compassionate spirit towards such as labour under burdens of sin or affliction, is Christ like and truly excellent. *Col. iii. 12.* *Rom. xii. 15.* *2 Cor. xi. 29.* *Isaiab lxiv. 9.* *1 Cor. xii. 25.* *Gal. vi. 1.* 6. Did the world help on the humiliation of Christ, by their base and vile usage of him; Learn hence, that the Judgment

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ment the world gives of persons and there worth, is little to be regarded, *Heb. xi. 38.* 7. from the whole of Christ's humiliation in his Life, learn you to pass through all the troubles of your life with a contented composed spirit, as Christ our forerunner did.

XX.

Christ's Humiliation unto death in the first preparatory Act of it, blessing his family before he dyed.

John xvii. 11.

In the words we have, 1. Christ's petition or request, in the behalf of his people, that did, or should believe on him. 2. the means of their preservation, the name, or power of God, *Prov. xviii. 10* *1. Pet. 1. 5.* *Jude 21* *Prov. 4. 23.* 3. The Arguments which he urged and pressed this from partly his own condition, I am no more in the world, but these are in the world, I must leave them in danger; and partly in the joynt interest his Father and himself, had in them; keep those that thou hast given me, with several other most excellent pleas.

Doct. That the Fartherly care, and tender love of our Lord Jesus Christ, was eminently discovered in that pleading Prayer, he poured out for his People at his parting with them.

This was a right in *Israel*, for the Father of the family to bless the rest: *Gen. 48. 15, 16.* & 28. 3. Now when Jesus Christ comes to die he will bless his Children, *John xiii. 1.* *Luke xxiv. 50. 51.*

15. We will shew, the mercies which Christ requested of his Father for them, 1. the mercy of Preservation. *ver. 15.* 2. the blessing of Union amongst themselves. *ver. 11. 3.* that his joy might

be fulfilled in them, *ver. 13.* 4. That all might be sanctified through the word of truth, *ver. 17.* 5. That they might be with him where he is, that they might behold his Glory, *ver. 24.*

2dly, We will shew you the Arguments he pleads with the Father for these things. The 1. Argument is, from the joint interest the Father and himself have in the persons for whom he prays, *ver. 10.* 2. That himself was glorified in them, 3. That he was no more to be in the world, *ver. 11.* 4. That they were to be in the world, in a world that lies in wickedness. 5. Another argument is, from his going to his Father, *I come to thee, I thy beloved Son to my Father, and their Father, to my God, and their God.*

3dly, Why he thus prayed and pleaded to God for them when he was to die? not because the Father was unwilling to grant the mercies he desired for them; no, see *John 16. 27.* But, 1. he foresaw a great trial then at hand, and all the after trials of his people, as well as that, and when the Shepherd should be smitten their faith would be shaken, and greatly staggered. 2. He was now to enter upon his Intercession work in Heaven, and he was desirous in his prayer to give a specimen or sample of that part of his work before he left us, that by this we might understand what he would do for us, when he should be out of our sight. And, 3. He would leave this as a standing Monument of his fatherly care and love to his people to the end of the world, *ver. 13.*

4thly, If you ask how this gives evidence of Christ's tender care and love to his people, which is the last enquiry. I answer, 1. His love and care were

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were manifest in the choicest of mercies for them, he doth not pray for health, honour, or long life, or riches, but their preservation from sin, spiritual joy in God, sanctification, and eternal glory, 2. Besides, his love and care appears that he should so intently and so effectually mind, and plead their concern with God at such a time as this, when a world of sorrow was hemming him in on every side, and a cup of wrath mixt ready to be delivered into his hand.

Corollaries.

1. Hence we conclude, the perseverence of the Saints, is unquestionable, Christ hath prayed for it. 2 *Cor.* 2, 3. *Luke* 22. 31. 2. That argumentative Prayers are excellent Prayers, *Isaiah* 1. 18. *Jer.* 3. 13. *Hos.* 12. 4. *Gen.* 32, 18. *Luke* 18. 6, 7, 8. *Isaiah* 60. 6. By these holy pleadings the King is held in his Gallaries, *Cant.* 7. 5. *Gen.* 33. 12. 3. What an excellent pattern is here for all that have the charge and government of others committed to them, whether magistrates, ministers, or parents to teach them how to acquaint or acquit themselves towards their relations when they come to die. *Isa.* 62. 16. It will be a little while and we shall be no longer sensible how it was with them. 4. Hence we may see what a high esteem and precious value Christ hath of believers, *Deut.* 32. 9. *Exod.* 19. 5.

XXI.

The Legacy or memorial of the dying Jesus, or the second preparative act of Christ, for his death, or his own death, opened and improved.

1 *Cor.* 9. 23, 24, 25.

Christ had no sooner commended his dear charge to his Father, but the time of his death hastning

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on, he institutes his last supper, to be the lasting Memorial of his Death, in all the Churches until his second coming. therein graciously providing for the comfort of his people, when he should be removed out of their sight. in the Words are four things noted by the Apostle about it.

1st. The Author of it, the Lord Jesus, it is an effect of his kingly power, and royal authority, *Matth. xxviii. 18. Isa. ix. 6. Zech. vi. 13.*

2. The time when the Lord Jesus appointed this ordinance, in the same night in which he was betrayed, he gives that night a cordial draught to his Disciples before the conflict.

3^d. The Institution itself in which we have the memorative, significative instructive signs, and they are Bread and Wine, and the glorious mysteries represented, and shadowed forth by them. viz. Jesus Christ crucified, the proper new testament nourishment of believers, Bread and Wine, are choice Creatures, and do excellently shadow forth, the Flesh and Blood of crucified Jesus, and that both in their natural usefulness, and manner of Preparation, *Isa. iii. 1. Judg. ix. 13.*

4 Take notice, of the use, design and end of this institution, in remembrance or for a Memorial of me; and therefore, doth he appoint a sign to be remembered by, as oft as ye do this, ye shew the Lords Death till he come.

Dost. That the sacramental memorial Christ left with his People, is a special mark of his care and love for them.

What is it to remember our Lord Jesus Christ in his Supper. *Answer,* Remembrance is properly the return of the mind to an object, about which it hath been formerly conversant and it may so return to a thing that it hath conversed with before.

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before, speculatively and transiently or affectionately and permanently a speculative remembrance is only to call to mind the History of such a Person, and his sufferings that Christ was once put to Death in the Flesh. An affectionate remembrance, is when we call Christ and his death to our remembrance, or minds, as to feel the powerful impressions thereof, upon our hearts, *Matt. 26. 75. Gen. 43. 29, 30.* such a remembrance of Christ is that which is here intended, and such of Christ; or such a remembrance of Christ supposes and includes in it. 1. The living knowledge of him *Cor. 1. 4.* 2. It includes Faith in it, 3. It includes suitable impressions made on the affections when the precious of Faith hath spied Christ under the veil, it calls up the Affections, saying, come attend upon the Lord, various representations of Christ are made at the Table, and therein lies that precious thing that we call communion with God, and according as the representation, so are begotten impressions on the heart, sometimes the soul calls to mind the wisdom of God, the effect of this wonder and administration, *Job. iii. 10.* Sometimes the severity of God, and this begets a double impression on the heart. 1. Just and deep indignation against Sin, and 2. produces and humble admiration of the goodness and mercy of God to exact satisfaction for our Sins, by such bloody stripes from our Surety. 2. We are to enquire what aptitude, or condescension, there is in this ordinance to bring Christ so to remembrance, 1. As it is memorative and so hath the nature and use of a Pledge, or token of Love, left by a dying Friend to a dear surviving friend. 2. As it is a significatory sign most aptly signifying both his bitter sufferings for us, and

our strict and intimate union with him. 3 As it is an instructive sign, and is many ways instructive.

1. That Christ is the bread on which our soul live, proper meat and drink for believers, the most excellent new Testament food, *Psalms* 78. 25. *Isaiah* 25. 6. 2. It instructeth us that the new Testament is now in its full force, and no substantial alteration can be made in it, since the testator is dead, and by his death hath ratified it, *Heb.* 9. 16, 17.

3dly. Let us enquire how Christ hath hereby left such a special mark for and love to his people, I say how Christ hath left such a mark of his care for and love to his people.

Now this will evidently appear, if you consider, 1. This is a special mark of his care for and love to his people, in as much as hereby he hath made a abundant Provision for the confirmation and establishment of his peoples faith to the end of the world; *Matth.* 26. 28. 2. In as much as by this he hath made abundant provision for the encouragement of his peoples joy and comfort, believers are at this ordinance, as *Mary* was at the sepulchre with fear and great joy, *Matth.* 28. 8. 3. In as much as this is one of the highest and best helps for the mortification of the corruptions of his people. 4. Moreover his care and love appears in providing such bellows as these to excite and blow up his peoples love into a flame. 5. To conclude, his care and love are farther manifested to his people in this ordinance as it is the strongest bonds of union between themselves that can be, *1 Cor.* 10. 17.

Inferences.

1st. Did Christ leave this ordinance with his church to preserve his remembrance among his people? then surely Christ foresaw, that notwithstanding

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standing what he is, hath done, suffered and promised yet to do for his People, they will for all this be still apt to forget him, *Psal.* 63. 5. 2d. That seasons for the participation of this ordinance, are heart-melting seasons *Zeck.* 12. 10. *Lam.* 5. 12, 2d. *Sam.* 3. 38. 3. that the believing and affectionate remembrance of Christ is of singular Advantage at all times to the People of God, if you consider, 1. If at any time the heart be dead and hard, this is the likeliest means in the world, to dissolve, melt and quicken it, 2. Art thou overcome by temptations to sin, this is the most powerful pull back in the world from sin, *Rom.* 6. 2. 3. are you afraid your sins are not pardoned, but still stand upon account before the Lord, what more relieving what more satisfying, then to see the cup in the new Testament in the blood of Christ, which is shed for many for the remissions of Sins, 4. Are you staggered at your sufferings and hard things you must endure for Christ in the world, what is there more likely in the world to fortify your spirit with courage and resolution, then such a sight as this, 1 *Pet.* 2. 2. 5. is thy faith staggered at the promise, canst thou not rest upon a promise, here is that will help thee to believe in hope against hope, giving glory unto God, 6. dost thou idle away precious time vainly and live unusefully to Christ in thy generation, what more apt to convince and cure thee then such a remembrance of Christ as this. 4. Hence we suffer, though all other things do, yet Christ neither doth or can grow stale. he is and ordinance to preserve his remembrance fresh to the end of the World the blood of Christ doth never dry up; he is as it were a new Christ every Day, and the same still, Jesus Christ, the same yesterday, to day, and for ever.

XXII.

Opens the third Preparative act of Christ for his Death, or Christ meeting Death, in a praying posture.

Luke xxii. 41. 42, 43, 44.

The last act of Christ's preparation for his own death, is contained in this scripture, wherein we have an account, 1 of the prayer of Christ in a praying posture he will be found, when the enemies come, he will be taken upon his knees, he was pleading hard with God in praying. *ver. 41. Heb. v. 7. 2.* This scripture also gives us an account of the agony of Christ, as well as his Prayer which caused a sweat as if it had been blood drops of blood falling down to the earth. 3. You have here is relief, in this his agony, an Angel dispatched post from Heaven to comfort him, the Lord of Angels, now needed the comfort of an Angel, it was time to have a little refreshment.

Dost. That our Lord Jesus Christ was praying to his Father, in an extraordinary agony when they came to apprehend him in the garden.

1. Let us speak of the place where he prayed, now for the circumstance of place, where this last and remarkable prayer was poured out to God, it was in the garden, St. *Matthew* tells it was called *Gethsemane*, which signifies the valley of fatness, *ver. 1.* of *Olives* which grew in that valley or garden most plenteously, between this garden and the city ran the brook *Cedron*, and over this brook Christ passed into the garden, *John xviii. 1.* to which the *psalmist* alludes *Psal. 110. 7.* now Christ went not into this garden to hide shelter himself, but to pray, this place was well known to *Judas. John xviii. 2.*

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2 Consider the time when, he went into the Garden to pray, and it was in the shutting in of the evening, for it was after the passover, and the Supper were ended. *Matth. xxvi. 36.*

3. Let us consider the matter of his prayer *Mat. 42. Father, if thou be willing remove this cup from me, nevertheless, not my will, but thine be done,* by passing the cup from him understand his exemption from suffering the dreadful and horrid wrath of God, which he foresaw to be now at hand, and by the cup understand the portion of sorrows, then to be distributed to him by his Father: Cup in scripture signifies great afflictions, *Psal. xi. 6. Jer. xxiii. 32, 33. Isa. lvii. 17. Lam. iv. 21. Jer. xviii. 37. Luke i. 12.*

Now that you may not misunderstand this prayer of Christ, take notice, 1 you must distinguish of Prayers, some are absolute and peremptory and so to have prayed that the Cup might pass, would have been chargable with absurdities, 2 you must distinguish of two natures according to which Christ acted herein he shewed himself a true Man, in shewing that is destructive to his nature, so that this was a purely natural desire, and nothing of sin in it, it being pure and sinless.

4. Let us consider the manner how he prayed and that was 1. solitary, he doth not pray in audience of his disciples as he had done before, but went at a distance from them, he had now private business to transact with God, he must tread the vine-press alone. 2. It was an humble prayer, that is evident by the posture into which he cast himself, sometimes kneeling, and sometimes prostrate on his face. 3. It was a reiterated prayer three times *Mat. 26. 40.* 4. It was a prayer accompanied with a strong

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strong and wonderful agony *ver.* 38, 44. *Psal*
cxvi. 3. *Mark* 14. 33. *John* 12. 27.

Inferences.

1st. We infer that prayer is a singular preparative, for, and relief under the greatest troubles, *Psal* 22. 11. and 102. title. *Job* 32. 19. 2. That the company of the best Men is not always seasonable *Mat.* 6. 6. 3. That Christians should not be discouraged, though they have sought God once and again, and no answer of Peace comes, *Psal* 22. 2. *Heb.* 5. 7. *Lam.* 3. 8. *Psal* 31. 22. 4. Let the People of God, blush to think how unlike their spirits are to Christ, as to their prayer frames. 5. that it is a dreadful thing, to fall into the Hands of the living God, for our God is a consuming fire. 6. Did Christ meet Death with such a heavy heart, let the hearts of Christians be the lighter for this, when they come to die, the bitterness of death was all squeezed into Christ's Cup. 7. What cause have all the Saints to love their dear Lord Jesus with an abounding love.

XXIII.

Which discovers the first preparation for Christ's death on his enemies part, by the treason of Judas; on Judas his treason opened, and applied for a warning to all professors.

Matth. xxxvi. 47. 48. 49.

In these words you have an account. 1. Of the traytor, who he was, *Judas Iscariot*, one of the twelve, *Psal* 41. 9. 2. A description of the treason, or an account what he did he led an armed multitude to the place where Christ was and apprehended him, And 3. how this hellish plot was executed, it was managed with force and fraud. And, 4. When this treasonable design was executed

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executed upon Christ, and that was while he stood among his Disciples, exhorting them to prayer, and watchfulness, dropping heavenly counsels upon them

Doctrine. That it was the Lot of our Lord Jesus Christ, to be betrayed into the Hands of his mortal enemies by the assistance of a false and dissembling friend.

In the point before us we will.

1st. Consider, Judas according to the eminent station and place he had under Christ, for he was very eminent by reason of the dignity Christ had raised him to. For, 1. He was one of the twelve, and retained, not in a more general and common, but the nearest, and most intimate, and honourable relation and service to Jesus Christ, 2. He being one of the twelve was daily conversant with Christ, often joyn'd with him in Prayer, often sat at his Feet, hearing the gracious words that came out of his Mouth. 3. He was a Man of unsuspected Integrity among the apostles, when Christ told them *one of you shall Betray me*, none thought of him, but every one rather suspected himself. 4. In some respect he was preferred to the rest, he had not only a joynt commission with them to preach the gospel to others (though poor unhappy wretch himself he became a cast-away) but he had a peculiar office, he bore the bag, that is, he was almoner, or steward of the family to take care to provide for necessary accomodations of Christ and them.

2^{dly}. Let us consider his treason with the aggravations of it, 1. Judas had seen the majesty of a God on him whom he betrayed, he had seen the miracles which Christ wrought, he knew that by
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the finger of God he raised the dead, cast out devils, and healed the sick. 2. This wickedness he committed after personal warnings and admonitions given him by Christ, *Mark xiv. 20, 21. Matth. xxvi. 65.* 3. He did it not out of a blind zeal against Christ as many of his other enemies did *1 Cor. ii. 8.* but he did it for money. to make his market of Christ, *Matth. xxvi. 15.* 4. He sells him, and he sells him at a low rate too, which shewed how vile an esteem he had for Christ, which amounted to about three pounds fifteen shillings, *Zech. xi. 13.* 5. He left Christ in a most excellent and heavenly employment, when he went to make this soul undoing bargain, for if he went away from the table, as some think, then he left Christ instituting and administering those heavenly signs of his body and blood; and singing a heavenly hymn; see *John xiii. 27, 28.* 6. What he did, was not done by the persuasion of any, the high-priest sent not for him; and without doubt was surprised, when he came to him on such an errand. 7. The manner in which he executes his treasonable design, adds further to the malignity of the fact, he comes to Christ with fawning words and carriages, *Hail master, and kissed him.*

3dly. To shew you the cause and motives of this wickedness. how he came to attempt and perpetrate it, such a business as this. 1. *Satan* and his own lust was the impulsive cause of it. 2. God, as it was a wicked treason, permitted it, or suffered it to be, *Acts xiv. 16. and xvii. 20.* 3. was the wise or holy director and orderer of it, and by the wisdom of his providence over-ruled it, to the great good and advantage of his Church.

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uke xxii. 3, 4. Acts ii. 23. and iv. 28. Judas minded nothing but his own advantage to get money, God permitted that lust to work, but over-ruled the issue to his own glory, and the salvation of our souls. 4. What was the end and issue of this act. 1. As to Christ it was his death. 2. As to Judas, what reward got he of his wickedness? it ended both in the ruin of his soul and body, Acts 18. 25. John xvii. 12.

COROLLARIES.

1st. Learn that the greatest professors had need be jealous of their own hearts. and look well to the grounds and principles of their profession, Cor. x. 12. 1. beware therefore that you do not hold the truth in unrighteousness, Judas did so, he knew much, but lived not up to what he knew. 2. Beware you live not in a course of secret sin, Judas did so, and that was his ruin, John 6. 3. Beware of hypocritical pretences of religion to accommodate self-ends, Judas was a man that had notable skill this way, he had a mind to have filled his purse with the costly ointment the sale of it, that was bestowed by Mary on her Saviour's feet, and what a right cover had he fitted for it, to do his business clearly or cleanly, he saith he, *why this might have been sold for three hundred pence and given to the poor.* 4. Beware of self-confidence, Judas was a very confident man of himself, Matth. xxvi. 25. Prov. xxviii. 26. such a fool was this great professor. 5. If you will not do as Judas did, nor to come to such an end as he did, take heed you live not unprofitably under the means of grace. 6thly. Learn hence, that eminent knowledge of a profession, puts a special and eminent aggravation

vation upon sin, *Judas Iscariot* one of the twelve
Acts 3. 17. 19.

3. Learn hence, that unprincipled professors will sooner or later become shameful apostates, *Judas* was an unprincipled professor, and see what he came too, ambition invited *Simon Magus* to the professors of Christ see *Matth.* 13. 20. 21.

4. That men and women are never in more eminent danger, than when they meet with temptations exactly suited to their master lusts, to their own iniquities, put money before *Judas* and see what man he is.

5thly. Hence in like manner, we are instructed, that no man knows where he shall stop, when first he engages himself in a way of sin, *2 Kings* viii. 13. *John* 6. 60, 70. & 12. 39.

6thly. Did *Judas* sell Christ for money? What a potent conqueror is the love of this World, *1 Tim.* 6. 9.

7thly. Learn that which men promise themselves much pleasure and contentment, in the way of sin, may prove the greatest curse and misery to them, that ever befell in the world, *1 Tim.* vi. 9.

8. Learn hence, that it is a most unreasonable thing to be prejudiced at Religion, and the sincere professors of it because some that profess it, prove naught and vile, *Matth.* 18. 7.

9. Learn that a drop of Grace, is better than a sea of gifts,

10. Learn, that the policy of Satan lies much in the choice of the instrument he works.

11. That certainly Christians may approve and join with such men on earth, whose faces they shall never see in heaven.

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12thly, Cease then from men, be not too confident but beware of men. *Mich. 7. 5.*

XXIV.

The trial and condemnation of the Son of God, or the enemies second and third preparatives for the death of Christ, by their illegal trial and condemnation.

Luke 23. 23, 24.

In these words we may observe, 1. The indictment drawn up against Christ, wherein they accuse him of many things, but can prove nothing. 2. The sentence pronounced against him; *Pilate* gave sentence that it should be as they required in their instant loud voices, *Crucify him, crucify him.*

Dost. 1. That the trial of Christ for his life was managed most maliciously and illegally against him by his unworthy judges.

1st For to manifest the illegality of Christ's trial, 1. He was inhumanly abused both in words and actions before the court met, or any examination was taken of the fact, *Luke 22. 54. 63, 64, 65.* 2. He was examined and judged by a court that had no authority to try him, *ver. 56. Numb. 35. 16. Luke 13. 33. John 18. 31.* 3. When he stood at *Pilate's* bar, he was accused of perverting the nation, and denying tribute to *Cæsar*, than which nothing was more notoriously false *Matth. 22. 24.* 4. They industriously labour to procure false witnesses to take away his life, *Matt. 26. 59.* 5. The carriage of the court was most insolent and base towards him, during the trial, abusing him for making his defence in words of truth and soberness, *Isaiab 53. 7. Matth. 26. 62. and 27. 13. John 18. 22. 6.* He is

is condemned to die by the very mouth which had once and again profess'd he found no fault in him. *Matth. xxvii. 23, 24.*

Inferences.

1. Is this so? then surely great men are not always wise, neither do the aged understand judgment, *Job xxxii. 9.* 2. That though we are not obliged to answer every captious, idle, or censuring ensnaring question yet we are bound faithfully to own and confess the truth, when we are solemnly called thereunto, *Mark xiv. 61, 62. 1 Tim. vi. 13. Matth. x. 33. Rev. xiv. 1.* 3. That to bear the revilings, contradictions, and abuses of men with a meek, composed, and even spirit is excellent, and Christ like, *Matth. xi. 28.*

Doct. 2. That though nothing could be proved against our Lord Jesus Christ worthy of death or of bonds, yet he was condemned to be nailed to the cross, and there to hang till he died.

1st. We shall speak of him that gave the sentence, who, and what he was that durst attempt such a thing as this; why this was *Pilate*, president of *Judea*, in which trust he continued about ten years, as *Josephus* tells us, and the cruel cursed act of his against Christ, was in the eighth year of government, *John xix. 8. 12.*

2^{dly}. Against whom doth *Pilate* give sentence? not a common malefactor, but the holy and just one, the Lord of Life and Glory, *James v. 6. Psalm xciv. 21. 1 Cor. ii. 8. James ii. 1. Acts iii. 13, 14, 15.*

3^{dly}. What was the sentence *Pilate* gave? we have it not in the form in which it was delivered, but the sum of it was, that it should be as they required; now what did they require, why, cruci-

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him, *crucify him*, so that in what formalities so-
 ever it was delivered, this was the substance and
 fact. I adjudge Jesus of *Nazareth* to be nailed to
 the cross, and there to hang till he be dead, which
 sentence against Christ was, 1. A most unjust and
 unrighteous sentence, to condemn him before one
 accusation was proved against him. 2. It was a
 cruel sentence, delivering up Christ to their wills,
Psalm xxvii. 12. 3. It was a rash and hasty sen-
 tence, he did not sit and examine the matter,
 but handles it very slightly. 4. It was an extorted
 sentence, they squeeze it out of *Pilate* by
 their clamour, importunity, and suggestions of
 danger. 5. It was a hypocritical sentence, mask-
 ing horrid murder, under a pretence and formali-
 ty of Law. 6. It was an unrevoked sentence, it
 admitted not a reprieve, no not for a day.

4thly. In what manner did Christ receive this
 cruel and unrighteous sentence? why he received
 it like himself, with admirable meekness and pa-
 tience, *James v. 6. Luke xxiii. 28.*

Inferences

1st. What cause have we to pray for good laws,
 and righteous executors of them, *Psalm xciv. 20.*
Isaiah x. 4. Amos v. 24. Isaiah lx. 17. 1 Tim.
vi. 1, 2. 2. How evident is it, that there is a
 judgment to come after this life, *Ecclesi. iii. 16,*
James v. 6, 7, 8. 3. From hence you may
 see, that now conscience may be overborn, and
 laid down by a fleshly interest, *Prov. x. 19. 25.* to
 guard thy soul against such mischief, let such con-
 siderations as these be ever with thee. (1.) Consi-
 der how dear those profits or pleasures cost, which
 are purchased with the loss of inward peace, *Gen.*
iii. 21. Job. xiii. 26. and xxxi. 14. Psalm i.

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5. *Isaiah* 2. 9. 10, 15. 19. (2.) Consider the nature of your present actions, they are seed for eternity, and will spring up again in suitable effects, rewards, and punishments, when you that did them are turned to dust, *Gal.* 6. 7. *Dan.* 12. (3.) How that by these things men do but prepare for their own torment in a dying hour. 4. Did Christ stand arraigned and condemned at *Pilate's* bar? then the believer shall never be arraigned or condemned at God's bar. This sentence that *Pilate* pronounced upon Christ, gives evidence that God will never pronounce sentence against such.

XXV.

The Lamentation of the daughters of Jerusalem, or memorable passage of Christ, in his way to the place of execution.

Luke 23. 27, 28.

In this paragraph we have two parts. 1. The lamentation of the daughters of *Jerusalem* for Christ, and Christ's reply to them.

1st The lamentation of the daughters of *Jerusalem* for Christ; we will briefly inquire who they were, and why they mourned. 1. Who they were. The text calls them daughters; that is, inhabitants of *Jerusalem*, for it is a *Hebraism*, as daughters of *Sion*, daughters of *Israel*; and it is like the greatest part of them were women, and there were many of them, a troop of mourners that followed Christ out of the city, to the place of his execution, with lamentations and wailings. 2. What the principal ground of these their lamentations was, is not agreed upon by those that have pondered the story: Some are of opinion, their tears and lamentations were but the effects and fruits of their more tender and ingenuous

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genuous natures, which were moved and melted with so tragical and sad a spectacle as was now before them, But Calvin attributes it to their faith, looking upon these mourners as a remnant reserved by the Lord in that miserable dispersion, and though their faith was but weak, yet he judgeth it credible, that there was a secret seed of godliness in them, which afterwards grew to maturity, and brought forth fruit.

2dly, Let us consider Christ's reply to them; *Weep not for me, ye daughters of Jerusalem.* Those that look upon their sorrows as merely natural, take Christ's reply in the negative sense, prohibiting such tears as those; they that expound their tears as the fruits of faith, tell us, though the form of Christ's expressing be negative, yet the sense is comparative, as *Matth. 9. 13. I will have mercy and not sacrifice;* that is, mercy rather than sacrifice: So here, *Weep rather upon your own account than mine; reserve your sorrows for the calamities coming upon you and your children;* in which he shews his merciful compassionate disposition, who was still more mindful of others troubles and burthens than his own. If we take the words in the first sense, the observation will be this.

Doctrine 1. The melting affections and sorrows, even from the sense and consideration of the sufferings of Christ, are no infallible signs of grace.

In this point I have two things to do. 1. To shew what the melting affections are. 2. That they may be melted on the account of Christ, and yet the heart remain unrenewed. To the first of these.

1. Tears

1. Tears are nothing else but the juice of the mind oppressed and squeezed with grief, grief compresses the heart, the heart so compressed and squeezed vents it self, sometimes it tears in sighs, and groans, and this is two-fold gracious and wholly supernatural, or common and altogether natural. The gracious melting or sorrow of the Soul, is likewise two fold habitual, or actual, habitual Godly sorrow is the gracious disposition, inclination, or tendency of the renewed heart, to mourn and melt, when any just occasion is presented the Soul that calls for such sorrow, it is expressed *Ezek. xxxvi. 26.* by taking away the heart of stone and giving a heart of **Flesh**, that is a heart impressible and yielding to such arguments and considerations as move it to mourning.

2 actual sorrow, is the expression, and manifestation of that its inclinations upon just occasion and it is expressed two ways, either by the internal effects of it, which are the heaviness, shame, loathing resolutions, and holy revenge, begotten in the soul upon the account of sin, or else by more external and visible effects as sighs, groans, tears, the former is essential to godly sorrow, the latter contingent and accidental, much depending upon the natural temperature and constitution of the body.

3 Natural, and common meltings, are nothing else, but the effects of a better temper, the fruit of a more ingenious spirit, and easier constitution which shews it self on any other, as well as upon spiritual occasions the History of Christ is a very tragical, and pathetic History, and may melt an ingenious nature, where there is no renewed principle.

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ple at all, and the reasons of it are 1 because we find all sorts of affections acted and vented by such as have been no better then temporary believers. *Matth. xiii. 20. Numb. xiv. 39. 1 Cor. x. 5.* 2 because though the object about which those affections and passions are moved may be spiritual yet the motives and principles that set them on work may be carnal and natural ones, 3 these motions of the affections may rather be a fit and good, than the very frame and tendancy of the soul. *Hos. 6. 4. Psal. lxxviii. 34. 35. 36.*

Inference.

1. What cause have they to fear and tremble whose hearts are as unrelenting as the rocks yielding to nothing that is proposed or urged upon them *Matth. xi. 17. Jer. vi. 28.* 2. if such as these may eternally miscarry, then let all look carefully to their foundation, and see that they do not bless themselves in a thing of naught, *1 Cor. x. 12. Matth. ix. 30. Jer. xvii 9. 2 Cor. xii. 3.*

Doct. 2 That the believing mediation of what Christ suffered for us, is of great force and efficacy to melt and break the heart. *Zeck. xi. 10.*

Now to shew how the believing mediation of Christ, and his sufferings come kindly and savingly to break and melt down the gracious hear. I shall propound these four considerations, of the heart-breaking efficacy of faith, eying a crucified Jesus Christ.

1. The realizing of Christ and his sufferings by faith, is a most affecting and melting thing and Faith can aply, as well as realize, and if it doth so, it must needs overcome the heart.

2. Faith cannot only realize and aply Christ, and his death, but it can reason and conclude such

such things from his death, as will fill the soul with affection to him, and break the heart in pieces in his presence : See what it can conclude from these scriptures, *Rom. 8. 32, 33. 2 Cor. v. 14.* To conclude, did Christ endure all these things for me ? then it is past doubt he will never leave nor forsake me.

4. Faith can also compare the love of Christ with all this, both his dealings with others and with the souls dealing with Christ, who so loved it, hath not dealt with every one as with me ; nay, few there are that can speak of such mercies as I have received from him

Inferences.

1st. Have the believing meditations of Christ and his sufferings, such heart-melting influence, then sure there is but little faith among men. Our dry eyes and hard hearts, are evidences against us, that we are strangers to the lights of faith. 2. That surely the proper order of raising the affections, is to begin at the exercise of faith. *Zech. 12. 10.* This is the way, and the proper method to raise the heart and break it. 3. Is this the way to get a truly broken heart ? then those that have attained brokenness of heart this way, bless the Lord whilst they live, for so choicest a mercy, and that upon a double account. For as much as a heart so affected and melted, is not attainable by any natural or unrenewed person. 2. As it is the right, so it is the choicest and most precious gift that can be given for it ranked among the prime mercies of the new covenant, *Ezek. 36. 26. Psalm 51. 17. Isaiah 61, 2.*

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Which opens the nature and quality of the death of Christ, which he dyed upon the cross: or the cursed death of Christ described, and comfortably improved.

Acts ii. 23

In the text we have an account of the kind and nature of that death which Christ died as also the causes of it, both principal and instrumental.

1st, The nature of that death which Christ died, which is here described more generally, as a violent death, and more particularly, as a most ignominious, dishonourable, and cursed death, a violent death, ye have slain him, a shameful death ye have crucified him.

2^{dly}, The cause of it are here likewise expressed, and that both principal and instrumental, the principal cause permitting, ordering, and disposing all things about it, was the determinate counsel and fore-knowledge of God: The instruments effecting it, were their wicked hands. This fore-knowledge and counsel of God, as it did no way necessitate, or enforce them to it, so neither doth it excuse their fact, from the least aggravation of its sinfulness; it did no more compel or force their wicked hands to do what they did, than the mariner hoisting up his sails to take the wind to serve his design, compels the wind; and it cannot excuse their action from one circumstance of sin; because God's end and manner of acting was one thing, their end and manner of acting another; his most pure and holy, theirs most malicious and daringly wicked: To this purpose one saith, in respect of God, Christ's death was
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justice and mercy, in respect of men it was tender and cruelty, in respect of himself it was obedience and humility. Hence our note, or observation from the words is.

Doctrine, That our Lord Jesus Christ was not only put to death, but to the worst of deaths even the death of the cross, *Phil. 2. 8. Acts 5. 30.*

In speaking to this, we shall speak of the nature or kind of this death. 1. The death of Christ was a violent death, *Isaiah 53. 8.* and yet he laid down his life of himself, no man took it from him, *John 10. 17.* I call his death violent because he died not a natural death; that is he lived not till nature was consumed with age, as it is with many, who live till their radical moisture, like the oil in the lamp, be quite consumed, and then goes out like an expiring lamp: It was not so with Christ, for he was but in the flower and prime of his time when he died; and indeed he must die either a violent death, or not die at all; partly because there was no sin in him to open a door to natural death, as it doth in all others; partly because else his death had not been a sacrifice acceptable and satisfactory to God for us, that which died of it self was never offered up to God, but that which was slain in its full strength and health, *John 2. 19. 1 Pet. 3. 18.* 2. The death of Christ was a painful death; in this death were many deaths contracted in one, the cross was a rack as well as a gibbet, *Acts 2. 24. Isaiah 53.* 3. It was a shameful death, *Heb. 12. 2.* 4. It was a cursed death, *Gal. 3. 13. Deut. 21. 23.* 5. It was a very slow and lingering death, *Mark 15. 37, 39.* 6. It was a succourless and help-

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less death to Christ, no succour nor relief afforded to Christ suitable for him.

2dly, To shew the manner of the execution, they that were condemned to the death of the cross, bare their cross upon their own shoulders to the place of execution, then were stripped of all their cloaths, for they suffered naked, and then were fastened to the cross with nails. Thus was Christ put to death, *John 3. 14.*

3dly, The reasons why Christ died this death rather than any other kind of death. 1. Because Christ must bear the curse in his death, *Josh. 7. 29. And Christ took away the curse from us by his death, Gal. 3. 13.* 2. To fulfil the types and prefigurations that of old were made with respect to it, *Numb. 21. 9. John 3. 14.* 3. Christ died this rather than any other kind of death, because it was predicted of him, and in him must all the predictions, as well as types, be fully accomplished, *Psalms 22. 16, 17. Zeck, 12. 10. John 3. 14.*

Inferences.

Is Christ dead, and did he die the violent, painful and shameful, cursed, slow and succourless death of the cross? Then, 1. surely there is forgiveness with God, and plenteous redemption for the greatest of sinners, that by faith apply the blood of Christ to their guilty souls, *Col. 1. 14. 1 John 1. 7.* Two things will make this demonstrable. (1.) That there is sufficient efficacy in this blood of the cross to expiate the greatest sins; *1 Pet. 2. 18. and to wash them away, Rev. 1. 5. Acts 20. 28. Col. 1. 20. Heb. 12. 24. and 10. 22.* (2.) And that the efficacy of it is designed and intended by God for believing sinners, *Acts*

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13. 39. *Rom.* 8. 33, 34. *Heb.* 7. 22. 1 *Tim.* 1. 13. 56. *Acts* 2. 36.

2. Did Christ die the cursed death of the cross for believers; then though there be much of pain there is nothing of a curse in the death of the Saints. *Death is yours*, 1 *Cor.* 3. 22.

3. Learn how chearfully should we submit to and bear any cross for Jesus Christ, who endured the cross for us, *Heb.* 12. 2. Three things would marvellously strengthen us to bear the cross of God, and bring up a good report upon it in the world. 1. We shall bear it but a little way, 1 *Pet.* 5. 10. *Rom.* 8. 18. 2. Christ himself bears the heaviest end of it, *Col.* 2. 24. *Heb.* 11. 26. *Psalms* 69. 9, And 3. There are an innumerable multitude of blessings and mercies that are the fruit and off-spring of a sanctified heart.

4. Learn hence, that our mercies are brought forth with great difficulties, and that which was sweet to us in the fruition, was costly and hard to Christ in the acquisition, *Col.* 1. 14. *Acts* 13. 19. *Rev.* 1. 5. *Isaiah* 63. 1, 2, 3.

XXVII.

Which opens and improves that signal providence which directed and ordered the title affixed to the cross of Christ, Matth. 27. 37. John 9. 19. Mark 15. 26.

Luke 23. 28.

In the words you have, 1. The character or description of Christ, contained in the writing by his kingly office and dignity, the king of the Jews. 2 The person that drew this character or title, it was *Pilate*. 3 The time when this honour was done him, at the lowest ebb of his glory.

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Doctrine. That the dignity of Christ was openly proclaimed, and defended by an enemy, and that in the time of his greatest reproaches and sufferings.

1st, Let me open the nature of Christ's title or inscription, and the quality of it. 1. It was an extraordinary title, varying from all examples of that kind, and directly crossing the main design and end of their own custom. 2. It was a publick title, both written and published with the greatest advantage of spreading it self far and near, among all people that could be, for it was written in three languages, *Hebrew, Greek, and Latin.* 3. It was an honourable title. 4. It was a vindicating title, it cleared up the honour, dignity, and innocency of Christ against all the blasphemies, imputations, and calumnies that were cast upon him. 5. It was a predicting, presaging Title, evidently foreshewing the propagation of Christ's kingdom, and the spreading of his name and glory among all kindreds, nations, tongues, and languages, *John 11. 51, 52.* 6. It was an immurable title, the *Jews* endeavoured, but could not persuade *Pilate* to alter it.

2^{dly}, We shall next enquire what hand the divine providence had in this business; the providence of God in this acted wonderfully and gloriously. 1. In overjoining the heart and hand of *Pilate* in the draught and stile of it, contrary to his own inclination. 2. In applying a present proper remedy, yea, a publick remedy to the reproaches and blasphemies which Christ had then newly received in his name and honour. 3. In keeping so timorous a person, a man of so base a spirit, that would not stick at any thing to please

the people from receding or giving ground in the least to their importunities. 4. In casting the ignominy of the Death of Christ upon those very men who ought to bear it. 5. The providence of God wonderfully discovered it self in fixing this Title to the cross of Christ, when there was so great a confluence of all sorts of people to take notice of it.

Inference.

1. Hence it follows, that the providence of our God can, and often doth over rule the counsel and the actions of the worst of men to his own Glory. *Psal.* 76. 10. *Acts* 8. 4. *Phil.* 1. 12. *Psal.* 130. 7. 2. That the greatest services performed to Christ accidentally, and undesignedly shall never be accepted, nor rewarded of God. 3. Would not *Pilate* refuse from what he had written on Christ's behalf, how shameful a thing is it for Christians to retract what they have said or done on Christ's behalf. 4. Learn, that the cross of Christ is a dignified cross, and the sufferings of Christ are attended with glory and honour. *Heb.* 11. 26. *Phil.* 1. 29. *Matth.* 10. 32. *Acts* 5. 4. 5. Did *Pilate* defend the honour of Christ, what doubt can then be made of the success of Christ's interest, and the prosperity of his cause, when the very enemies thereof are made to serve it. *Rev.* 12. 16. 6. That God will sooner, or later, clear up the innocency and integrity of his people, who commit their cause to him, 1 *Pet.* 2. 23. *Psal.* 37. 5. 6. *Jude* 15. How natural is it for Men to transfer the fault of their own actions from themselves to others, when he writes, this is the king of the *Jews*, who wholly charges them with the crime of crucifying their king, and would clear himself by this.

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XXVIII.

Opens the Death of Christ in respect of the solitariness thereof; or, Christ the Shepherd smitten, and the Sheep scattered. *Matth. 26. 31.*

Zech. 13. 7.

In the words you have 1. The commission given to the sword by the Lord of Hosts, *Job 31. 29.* 2. The Person against whom it is commissioned, my Shepherd, and the man that is my fellow, this Shepherd can be no other, than Christ, *1 Pet. 5. 4. John 10. 11. Phil. 2. 6. Heb. 13. 20.* 3. You have here the dismal consequence of this dreadful stroke upon the Shepherd, and that is, the scattering the sheep, that is, the disciples, who all forsook him and fled. 4 Here is a gracious mitigation of this sad dispersion, I will turn my Hand upon the little ones; they be the same that before he calleth sheep: Little ones to denote their feebleness and weakness which appeared in their relapse from Christ, and by his turning his hand upon them, understand God's gracious reduction and gathering them again after their sad dispersion, so that they be not lost. *Matth. 26. 32.*

Doct. That Christ's dearest friends forsook him and left him alone, in the time of his greatest distress and danger.

We shall inquire who were the sheep that were scattered from their Shepherd and left him alone. 1. It is evident that they were those precious and elect ones that he had gathered together unto himself, who had long followed him, and dearly loved him, and were begotten by him, *Luke 22. 28. Matth. 26. 35.* 2. This relapse was not a total and final apostacy, that is, the fall proper to the hypocrites and temporary believers, these were fixed Stars in the Orbs, though clouded and over-cast for

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a time. 2. But yet it was a very sinful and fallacious relapse from Jesus Christ For 1. It was against the Articles of agreement which they had sealed to Christ, at their first admission into his Service *Luke 14. 26. 27. Mar 10. 28. 2* As against the terms of their admission, so it was against the very principles of grace implanted by Christ in their Hearts 3. It was much against the Honour and Glory of their Lord and Master. *John 18. 19.* 4. It was against their own solemn Promise made to him before his apprehension, to live and dye with him *Math. 26. 35. 5.* It was against Christ's heart meltings expostulations with them, which should have abode upon their hearts, while they lived *John 6. 67.* 6. It was against a late direful example presented to them in the fall of Judas. *John 17. 11. 7.* It was against the law of Love which should have knit them closer to Christ and to one another *John 16. 22* 8. It was accompanied with some offence to Christ *Math. 29. 31.* These were the evils in the second place that were in it.

3 Let us enquire into the grounds and reasons of it. 1 God's suspending wonted influence from them, they were not wont to do so, they never did so afterwards, *Eph. 6. 10. 2.* The efficacy of the temptation was great, yea, much greater than ordinary, *Luke 22. 31, 32. 46. 53.* 3. As a special cause of it was the remaining corruption that were in their hearts unmortified their knowledge was but little, and their faith not much.

4. Let us view the Issue of this sad apostacy and you shall find it end for better than it began though these sheep were scattered for a time, yet the Lord made good his promise in turning his

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and upon these little ones, to gather them, Peter repents of his perfidious denial of Christ and never denied him more, and all the rest likewise returned to Christ, and never forsook him any more, *Acts* 5. 3. And to conclude, though they forsook Christ, Christ did not forsake them, he loved them still, *Mark* 16. 7. Let them not think that I so remember their unkindness as to own them no more, no I love them still.

Inferences

1. That self confidence is a sin too incident to the best of Men. 2. That a resolved adherance to Christ and Duty to God, thou left alone without company, or encouragement, is Christ like and truly excellent, *1 Kings* 19. 10. *2 Tim.* 4. 16. 3. That though true believers are not priviledged from backsliding, yet they are secured from final Apostasy and Ruin. *Mich.* 7. 8. *John* 4. 14. & 1. 29 *2 Tim.* 2. 19. *Heb.* 6. 18, 19 *Rom.* 8. 34, 35. 4. Learn how sad a thing it is for the best of men to be left to their own carnal fears in a day of temptation *Prov.* 29. 25. 5. Learn hence how much a man may differ from himself according as the Lord is with him, or withdrawn from him. 6. How should all adore both the Justice and Mercy of God so Industiously display herein. 7. That the best of men know not their own strength till they come to the trial. *Deut.* 8. 2. 3. 4. 8. Learn, that the holiest of Men have no reason either to repine, or dispond, though God at once should strip them of all their outward and inward comforts together, he did this by the man his fellow, and this he did with *Job*. Should the Lord deal so with you, how reasonable and relieving would the following consideration be 1. Consider that he hath dealt so with others even with Jesus Christ that was his fellow 2. That
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this beset Jesus Christ before you, that the like condition might be sanctify'd to you when you should be brought into it. 3. That inward comforts and outward comforts were both removed from Christ one day, yet he wanted not support in the absence of both *John* 16. 32. 4. It deserves a remark, that this comfortless forsaken condition of Christ, immediately preceded the day of his greatest glory and comfort, the horror of your present state will but add to the Lustre of your future state.

XXIX.

Opens the manner of Christ's death in respect of his patience thereof, or the meekness and patience of dying Jesus.

Isa. 53. 7.

This Chapter treats wholly of the sufferings of Christ and the blessed fruits thereof in the word you have 1. The grievous sufferings of Christ, he was afflicted, and oppressed. 2. You have here the glorious ornament, he put upon those grievous sufferings, even the ornament of a meek and patient spirit, he opened not his mouth.

Dost. That Jesus Christ supported the burden of his sufferings with admirable patience and meekness of spirit. *1 Pet.* 2. 22. 23.

1. We shall speak of the burden of sufferings and provocations that Jesus Christ was oppressed with, and which he supported with his patience and meekness were very great, for on him met all sorts and kinds of trouble at once, troubles in his soul, in his name, in his Offices, besides the reproachful ignominious kind of death that they put him to. But

2 Let us consider, the meekness and admirable patience with which he supported this burden with evenness and steadiness of Spirit, Christian patience

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the grace of patience, is an ability of Power to suffer hard things, and heavy things according to the will of God, Col. 2. 11. Numb. 14. 17. Pet. 4. 19. and then our patience is as Christ most exactly was, according to the will of God, when it is as extensive, as intensive, and as pretensive as God requires it to be. 1. When it is as extensive as God would have it, stretching and extending itself to all and every trouble and affliction, such as Christ's patience, troubles came upon him in troops and multitudes, Psal 40 12. 2, It is then according to the will of God, when it is as intensive as God requires it to be Jam. 1 4. Christ's patience was full of it self, and exclusive of its opposites and included all that belong to it, it was full of submission, Peace, and serenity, and submission to his Father's will. 3. And as his patience was a most intensive, and extensive patience; so it was as pretensive as God required it to be, that is, it held out to the end of his trial, he did not faint at last, his troubles did not out live his Patience.

3. Let us inquire into the grounds and reasons of this his most perfect patience, and you shall find, 1. That it was the fruit and off-spring of his perfect holiness, not according to that, Psal. 106. 33. Jam. 4. 5. John 14. 30. 2. From the infinite wisdom he was filled with Jam. 3. 13. Eccl. 7. 9. Prov. 17. 27. Col. 2. 3. Prov. 8. 3. From his perfect prospect and fore knowledge of those things that befell him, Mark 8. 31 John 16. 4. & 18. 4. 4. From his faith which he exercised under all his sufferings in this world Heb. 2. 12. Isa. 50. 4, 5, 6, 7, 8. Psal. 16 7, 8, 9, 10. 5. The heavenliness of his spirit also filled him with a heavenly tranquillity and calmness of spirit under all his abuses
and

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and injures. *Col. 3. 15. 6.* From the compleat and absolute obedience of it to his Fathers will and pleasure, he could intirely submit to all the will of God, and regret at any part of the work assigned to him by the Father *Phil. 21. 7. 8. John 18. 11. Psal. 40. 6, 7, 8. 2 Sam. 16. 11.*

Uses.

Here is your pattern for your patience when troubles come. 1. Look upwards to the sovereign Lord that commissionates and brings them upon you. *Jer. 18. 11. Psal. 39. 9. 1 Sam. 3. 18. 2.* Look downward and see, what is below you, you are afflicted and you cannot bear it, cast the eye of your mind downward, and see who are much lower than you, *Job 30 4. 5, 6, 7. Heb. 11. 36, 37.* What think you of *Job, David, Heman, Asaph.* 3. Look inward, you discontented spirits, and see what you can find nothing there that may quiet you. Consider either the corruptions or the Graces, that are there, cannot you find weeds enough there of corruption, that need the winter to rot them. *2 Pet. 1. 6.* and as your corruptions call for it, so do your graces: Consider, what hath God planted the principles of graces in your hearts. Faith, humility, patience, were they put for nothing, how shall they be exercised with tribulation. *Rom. 5. 3, 4. 1 Pet. 1. 7. 4.* Look within and see who stands by, and observe your Carriage under troubles, are not there many eyes upon you yea, many envious observers round about you. *Psal. 5. 8. 5.* Look forward to the end of your troubles yea look to a double end of them the end of their duration and the end of their operation they shall not be everlasting troubles, if you be such as fear God, *1 Pet. 5. 10, 2 Cor. 4. 18. Heb. 12. 6.* Look

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6. Look backwards and see if there be nothing behind you that may hush and quiet your impatient spirits, consult the multitude of experiences past and gone, both your own and others. 7. Look to the right hand, and see how you are shamed, convinced, and silenced by other christians, who while they have been patiently bearing the hand of God, been blessing, praising, and admiring God under great troubles, while you are sinning against, and dishonouring him under your troubles. 8. Look to your left hand, and there you will see with a sad sight, a company of wicked graceless wretches carrying themselves under their troubles but too like yourselves, what do they more then fret and murmur, dispond and sink, mix sin with their afflictions, when the rod of God is upon them.

XXX.

Opens the instructiveness of the death of Christ in his seven last words, the first of which is here opened; or Christ forgiving his executioners being the first word upon the cross.

Luke 23. 34.

These seven words of Christ upon cross are the last words with which he breathed out his soul; the last words of a dying man are remarkable; the scripture puts a remark upon them, 2 Sam. 23. 1. How remarkable then are the last words of Christ; these Words are seven in number, three directed to his Father, and four more to those about him; of the former sort this is one, *Father forgive them.*

In which you have, 1. The mercy desired by Christ and that is forgiveness. 2. The persons for whom it desired them; that is, those wicked persons, and cruel, that were now imbruing their hands

hands in his blood. And, 3. The motive of argument, urged to procure the mercy from his Father; *for they know not what they do*, 1 Cor. 2. 8. *Acts* 3. 17.

Doctrine, That ignorance is the usual cause of enmity to Christ, *John* 16. 3. *Jer.* 9. 1. *Psal.* 74. 10.

The first thing to be enquired into is, what their ignorance of Christ was: ignorance is twofold, simple or respective. Simple ignorance is not supposable in these persons. for in many things they were a knowing people: But it was a respective particular ignorance, *Rom.* 11. 25. They did not know Jesus Christ, that this was the son of God, and though they had the scriptures that testified of him, and saw his miraculous works yet 1. They misunderstood them, and did not rightly measure Christ by that rule, *John* 7. 52 and another mistake they had, as you may read *Joh.* 12. 34. & 7. 17. *Isa.* 2. 7. *Mich.* 5. 2. 2. Another thing occasioning their mistake of Christ was his outward meanness, and despicableness of his condition; they expected a pompous Messiah, one that should come in state and glory, and so becoming the king of *Israel.* *Isaiah* 53. 3. *Mark* 10. 37, 38. 3. Add to this their implicit faith in the learned Rabbies and Doctors, who utterly misled them in this matter, and greatly prejudiced them against Christ; *Lo*, say they, *he speaketh boldly* and they say nothing to him: Do the rulers know indeed that this is the very Christ? Hence you see, in the second place, whence it was that they were ignorant of Christ. But then, 3. Let us see in the next place, how this ignorance disposed them to such enmity to Christ, and this it does three ways. (1.) It disposes men to enmity and opposition

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opposition to Christ. (2.) It enslaves and subjects the soul to the lusts of Satan, *Eph. 6. 13.* (3.) If a man be ignorant of Christ, his truths, and people, he will not only oppose and persecute, but he will also do it conscientiously. he will look upon it as his duty so to do, *John 16. 3.*

Inference.

1. How falsely is the gospel charged, as the cause of discord and trouble in the world, 'tis not light but darkness that makes men fierce and cruel, as light increaseth, so doth peace, *Isaiah 11. 6. 9.*
 2. How dreadful is it to oppose Christ and his truths knowingly? *1 Tim. 1. 13. Heb. 6. 4, 5. 3.*
 What an awful majesty sits upon the brow of holiness, that few dare to oppose it, that see it, *1 Pet. 3. 13. Mark 6. 20.* 4. That the enemies of Christ are objects of pity; alas, they are blind, and know not what they do. 5. How needful is it, before we engage ourselves against any person or way, to be well satisfied and resolved that it is a wicked person or practice that we oppose.

Doctrine 2. That there is forgiveness with God for such as oppose Christ out of ignorance, *Matth. 12. 31. Acts 2. 28, 38.* compared.

1. Let me open the nature of forgiveness, and shew you what it is. 2. To evince the possibility of it, for such as mistakingly oppose Christ. For the first, forgiveness is God's gracious discharge of a believing penitent sinner, from the guilt of all his sins for Christ's sake. 1. It is God's discharge *Luke 6. 37. John 20. 23. Mark 2. 7. Psal. 52. 1. Matth. 6. 12.* 2. It is a gracious act or discharge, *Isaiah 43. 25. Eph. 1. 7.* 3. It is a gracious discharge (*Rom. 8. 33.*) from the guilt of sin. 4. It is God's discharge of a believing penitent

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rent sinner, *Acts* 3. 19. and 10. 43. 5. It is for Christ's sake we are discharged, he is the meritorious cause of our remission, *Eph.* 4. 32.

2. We are to evince the possibility of forgiveness for such as ignorantly oppose Christ. 1. Consider, there is more efficacy in the blood of Christ, the meritorious cause, than is in the effect of it; there is power enough in that blood not only to pardon thy sins, but the sins of the whole world, were it actually applied, 1 *John* 2. 2.

2. As this sin doth not exceed the power of the meritorious cause of forgiveness, so neither is it any where excluded from pardon, *Isaiah* 55.

3. And God hath forgiven such sinners, and that which he hath done, he may again do, 1 *Tim.*

13. 16. 4. Moreover, it is encouraging to consider that when God hath cut off others, in the way of their sins, he hath hitherto spared thee, 2 *Pet.* 3. 15.

Inferences.

1. Is there forgiveness with God for such who have been enemies to Christ, his truths, and people: Then certainly there is pardon and mercy for the friends of God who involuntarily fall into sin by the surprisals of temptation, and are broken for it as ingenuous children for offending so good a Father. 2 How inexcusable then are all those that persist and perish in their enmity to Christ, *Psalms* 7. 12. and 68. 21. 3. How unlike God are all implacable spirits, 1 *Sam.* 24. 16.

Doctrine 3 That to forgive enemies, and forgiveness for them, is the true character and property of a christian spirit, *Acts* 7. 56, *Matth.* 5. 44, 45.

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1. What this christian forgiveness is 1. It consists not in a stoical insensibility of wrongs and injuries. Nor, 2. In a politick concealment of our wrath and revenge, because it will be a reproach to discover it, or because we want opportunity to vent it, this is carnal policy not christian meekness. 3. Nor is it the moral virtue, for which we are beholding to an easier and better nature, and the help of moral rules and documents. Nor 4. Is it an injurious giving up our rights and properties to the lusts of every one that hath a mind to invade them; this is not christian forgiveness. But then,

Positively, it is a christian lenity, or gentleness of mind, not retaining, but freely passing by the injuries done to us, in obedience to the command of God, *Gal. 5. 22. Prov. 19. 11. Jam. 4. 5. Eph.*

32.

2. To shew you the excellency of this forgiveness, and how singularly becoming it is the profession of Christ. 1. This speaks your religion excellent, that can mould your hearts into that heavenly frame, to which they are so averse, yea, contrary disposed by nature, *1 Cor. 4. 12, 13. James 3. 17.* 2. This makes a man sit sure in the consciences of others, *1 Sam. 24. 16, 17.* 3. This impresses and stamps the very image of God upon the creature, and makes us like our heavenly Father, who doth good to his enemies, *Matt. 44. 45.*

Inferences.

1. Hence we clearly infer, the christian religion exalted in its power, is the greatest friend to the peace and tranquility of states and kingdoms, *James 3. 17. 181 Cant. 6. 9.* The Church is a dove

dove for meekness, the rule by which they are to walk is, *Rom. 12. 18, 19. James 4. 1, 2.* How dangerous a thing is it to abuse and wrong meek and forgiving christians, *James 5. 7. 1 Pet. 2. 22, 23.* 3. Let us all imitate our pattern Christ, and labour for meek forgiving spirits. I shall only propose two inducements to it; the honour of Christ, and your own peace, two dear things indeed to a christian.

XXXI.

Opens the second excellent word of Christ upon the cross; or Christ's care of his relations, being his second word upon the cross.

John 19. 27.

The words contain, an affectionate recommendation of his distressed mother, to the care of a dear disciple, a bosom friend, wherein, let us consider the design, manner, and season of his recommendation. 1. The design and end of it, which doubtless was to manifest his tender respect and care for his mother, who was now in a most distressed comfortless state, for now was *Simon's* prophecy fulfilled in the trouble and anguish that filled his soul, *Luke 2. 35.* 2. The manner of his recommending her, is both affectionate and mutual, *Behold thy mother*; that is, *John*, I am now dying, leaving all human societies and relations, *behold thy mother*; and as it is affectionate, so it is mutual, *ver. 26.* And to his mother, he said *Woman, behold thy Son*; not *mother*, but *Woman*, intimating not only the change of states and conditions with him, but also the bequests he was making of her to the disciple, with whom she was to live, as a mother with a son; and all this he design-

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Doctrine. That Christ's tender care of his mother, even in the time of his greatest distress, is an excellent pattern for all gracious children to the end of the world.

1. Let us enquire what duties pertain to the re-
 -ation of children. Take the following particu-
 -ars, 1. Fear and reverence, *Lev. 19. 3. Gen.*
8. 12. 2 Kings 2. 19 2. Dear and tender love,
Matth. 10. 37. 3. Obedience to their commands,
Eph. 6. 1. Rom. 1. 30. 4. Submission to their
 discipline and rebukes, *Heb. 12. 9.* 5. Faithful-
 -ness to all their interests due to them, by the na-
 -tural and positive law of God, *Prov. 28. 24.*
Psal. 127. 5. 6. Requital of all that love care
 and pains they have been at for them, so far as
 God enables you, *1 Tim. 5. 4. Rom. 1. 30. Gen.*
17. 13. 2 Cor. 12. 14.

2. Let us see in the next place, how Christ's
 -ample in this hath the force and power of a law,
 -who was subject to them in his life, *Luke 2. 51.*
 -and so careful to provide at his death, enforces all
 -those duties upon children, especially gracious
 -children. 1. Christ's example is as a law, loving-
 -ly constraining you to an imitation of him, this
 -was by him intended as a president, or pattern
 -to facilitate and direct your duties. 2. He will
 -come to take an account how you have answered
 -the pattern of obedience and tender care he set
 -before you in the days of his flesh.

Inferences.

1st. Hath Jesus Christ given such a famous pattern of obedience, and tenderness to parents, that there can be nothing of Christ in stubborn, rebellious, and careless children, that regard not the good nor comfort of their parents. 1. Have you not been guilty of slighting your parents, by irreverend words and carriages, *Prov.* 30. 17. and 22. 2. Have you not been disobedient to the commands of your parents? *Rom.* 2. 30. 3. Have you not risen up rebelliously against, and hated your parents, for chastising your bodies to save your souls from Hell? 4. Have you not been unjust to your parents, and defrauded them, first to help to make them poor, and then despise them because they are poor? *Prov.* 23. 24. 5. Are you not, or have you not been forgetful to parents, or rather ungrateful to parents, leaving them to shift for themselves in those straits that you have helped to bring them into. If any be guilty of these evils, to humble you for them, and reclaim you from them. I offer these six considerations. (1.) That the effects of your obedience or disobedience, will stick upon you, or yours to many generations, *Eph.* 6. 23. *Jer.* 35. 8. 14. 20. *Prov.* 20. 20. (2.) Though other sins do, this sin seldom escapes exemplary Judgments, even in this world. (3.) Heathens will rise up in Judgment against you, and condemn you. (4.) These are sins inconsistent with the true fear of God, in whomsoever they are found. 5. A parting time is coming, when Death will break up the family, and when that time comes, oh! how bitter will the remembrance of these things be. (6.) What a terrible thing will it be, for to have a father

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ther or mother come in as a witness against you at Christ's bar.

2d. Have you such a pattern of obedience, and tender love to parents, then children imitate your pattern, as it becomes christians, and take Christ for your example; whatsoever your parents be, see that you carry it towards them becoming such as profess Christ. 1. If your parents be godly beware of grieving them by any unbecoming carriage. 2. If they be carnal, walk circumspectly, in the most precise and punctual discharge of your duties, *Luke 2. 49. 51.*

3d. To conclude, let those that have such children as fear the Lord, and endeavour to imitate Christ in these duties, account them a singular treasure, and heritage from the Lord, and give them all due encouragements to their duties.

XXXII.

Opens the third of Christ's last words upon the cross; or Christ's promise to the converted thief, being his third word upon the cross.

Luke 23. 43.

In this scripture you have the third excellent saying of Christ upon the cross, expressing the riches of free grace to the penitent thief, a man that had spent his life in wickedness, and for his wickedness was now to lose his life, his practice had been vile and prophane, but now his heart was broken for it: He proves a convert, yea, the first fruits of the blood of the cross. In the former verse he manifested his faith, *Lord, remember me when thou comest into thy kingdom*; in this Christ manifests his pardon and gracious acceptance of him; *Verily, I say unto thee, to day shalt thou be with me in paradise*, in which promise is considerable,

derable. 1. The matter, or the substance of the Promise made by Christ, viz. that he should be with him in Paradise, by paradise is meant heaven it self, which is here shadowed to us by a place of delight and pleasure, this is the receptacle of gracious souls when separated from their bodies; and that paradise signifies heaven it self, and not a third place, as some of the Fathers fondly imagined, is evident from, 2 Cor. 2. 4. the Apostle calls the same place by the names of the third Heaven and Paradise, this is the place of blessedness designed for the people of God, so you find Rev. 2. 7. to have the fullest and most intimate communion with Jesus Christ, and this is the substance of Christ's promise to the Thief. Thou, that is, thou in thy spirit, or thou in thy noblest part, *Thy soul shall be with me in paradise.* 2. To whom Christ makes this excellent promise, to one that had lived lewdly and prophanely a Thief. 3. The set time for this gracious promise, to day, this very day shalt thou be with me in Glory. 4. you have the confirmation and seal of this most comfortable promise to him, verily, I say unto thee, higher security could not be given him.

1 Doct. That there is a future eternal state into which souls pass at death. And the immortality of human souls plain discovers it 1. The being of God undeniably evinces a future state for human souls after this Life, *Isa.* 3. 10. 2. The Scripture Truth plainly reveals it *Rom.* 21. 5, 6, 7, 8, 9, 10. 2. *Thes.* 1. 4, 5, 6, 7. The conscience of Men have some sentiments of it *Rom.* 2. 15. The incarnation and death of Christ is but a vanity without it. 1 *Thes.* 1. 10. 1 *Pet.* 3. 18. *Heb.* 5. 9. 5. The immortality of human souls, put it be beyond all doubt, *eccles.* 3. 21, & 12. 7.

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Inferences.

1. Is there an eternal estate into which souls pass after this Life, how precious then is present time, upon the improvement whereof that state depends. 2. How rational are all the difficulties, and severities of Religion which serve to promote and secure an eternal happiness. *Heb* 11. 25. 3. How great a change doth death make upon every man and woman.

Doct. 2. That all believers are at their death, immediately receiv'd into Glory, and eternal happiness. 2 *Cor.* 5. 8. *Phil.* 1. 23. *Jude* 14. 1 *Pet.* 3. 19 20. *Acts* 1. 25. *Luke* 16. 22. Let us weigh these four things more particularly, for our satisfaction in this point. 1. Why should the happiness of believers be deferred, seeing they are capable of enjoying it. 2 *Cor.* 5. 6, 7, 8. 2. Why should the happiness and glory of the soul be deferred unless God had some further preparative work to do upon it after its separation by death, all that is done of that kind is done here. *John* 9. 3. *Eccle.* 10. *Heb.* 12. 23. 3. Why should our Salvation slumber, when the damnation of the wicked hath not slumber. *Jude* 7. *Acts* 1. 25. 1 *Pet* 3. 9. 20. 4 How do such delays consist with Christ's urgent desires to have his people with him, where he is, *Rev.* 22. 17, 20.

Inference.

1. Are believers immediately with God, after their dissolution, then how surprizingly glorious will heaven be to believers. 2 where shall then unbelievers be, and in what state will they find themselves immediately after Death hath closed their eyes. *Isa.* 14. 9. 3. How little cause have they to fear Death, who shall be with God so soon after
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ter death. 4. If believers are immediately with God after their dissolution then it is their duty to long for their dissolution, and cast many a longing look towards the Grave, so did *Paul*; I desire to be dissolved, and to be with Christ which is far better.

Doct. 3. That God may, though he seldom doth prepare men for glory immediately before their dissolution for death.

There is one parable, and no more that speaks of that some were called at the last hour *Matth.* 20. 9. 10. and there is one instance in the Text, and no more, that giving an account of a person so called. And the reasons thereof are, 1. Because God hath vouchsafed us, the ordinary and standing means of Grace, which this man had not, and therefore we cannot expect such extraordinary and unusual conversions as he had, 2 such a conversion as this may not be ordinarily expected by any man, because such a time as that will never come again, 3. Because there will never be the like reason for such a conversion any more. 4. Because tho' in this convert we have a pattern of what free grace can do, yet it is a pattern without a promise God hath not added any promise to it, then ever he will do so for any other.

Inference.

1. Let those that have found mercy in the evening of their Life, admire the extraordinary grace that therein hath appeared to them, 2. Let this convince and startle such as even their Gray hairs, remain in an unconverted state, who are where they were, when they first came into the World, yea, rather further off by much. 3. Let this be a call, and caution, to all young ones

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to begin with God betimes, and take heed of delays till last, as so many thousands have done before them, to their eternal ruin. Let me persuade you against it by these considerations 1. Set to the business of Religion now, because this is the moulding Age, now your hearts are tender and your affections flowing. 2. Now, because this is the freest part of your time it is the morning of your life. 3. Now, because your life is immediately uncertain. 4. Now, because God will not spare you, because you are but young sinners, little sinners, if you die churcheless. 5. Now, because your life will be the eminently useful and serviceable to God, when you know him betimes, and begin with him early. 6. Now, because your life will be the sweeter to you, when the morning of it is dedicated to the Lord; the first fruits sanctify the whole harvest.

XXXIII.

Opens the fourth excellent saying of Christ upon the cross; or Christ's spiritual or sad desertion, being his fourth word upon the cross.

Matthew 27. 46.

This verse contains the fourth memorable saying of Christ upon the cross, words able to rend the hardest heart in the world; it is the voice of the Son of God in an agony, in which words are considerable. 1. The time when it was uttered, *about the ninth hour*; that is, three of the clock in the afternoon, then this bitter cry brake forth from his soul, *my God, my God*. 2. The matter of the complaint, *why hast thou forsaken me?* It was his Father's deserting him. 3. The manner in which he utters this sad complaint, and that with a remarkable vehemency, *he cried with a loud voice,*
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moreover to enforce the vehemeny of this complaint : here is an affectionate interrogation, *why hast thou forsaken me?* 4. Here is an observable variation of the language in which this astonishing complaint was uttered, for he speaks both *Hebrew* and *Syriack* in one breath? *Eli, Eli, Lama,* are all *Hebrew*, *Sabactani* is a *Syriack* word used for emphasis sake. Hence we observe.

Doctrine. That God in design to heighten the sufferings of Christ to the utmost, forsook him in the time of his greatest distress, to the unspeakable affliction and anguish of his soul. This proposition shall be considered in three parts : The desertion it self : The design or end of it : And the effect, and influence it had upon Christ.

1. The desertion it self ; divine desertion generally considered, is God's withdrawing himself from any, not as to his essence, that fills heaven and earth. and constantly remains the same, but it is the withdrawment of his favour, grace, and love, when these are gone, God is said to be gone ; and this is done two ways, either absolutely and wholly, or respectively, and only as to manifestation. In the first sense, Devils are forsaken of God, God is so withdrawn from them, that he will never take them into favour more. In the other sense, he sometimes forsakes his dearest children ; that is, he removes all sweet manifestations of his favours for a time, and carries it to them as a stranger, though his love be still the same : And this kind of desertion, which is respective, temporary, and only in regard of manifestation, is justly distinguished from the various ends and designs of it ; into probational, cautional, castigatory, and penal ; probational desertions, are only
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for the proof and trial of grace, cautional desertions are designed to prevent sin; castigatory desertions are God's rods to chastise his people for sin; penal desertions are such as are inflicted as the just reward of sin, for the reparation of the wrong the sinners have done by their sins: Of this sort was Christ's desertion, a part of the curse, and a special part; and his bearing it was no small part of the reparation, or satisfaction he made for our sins. In opening the nature of this desertion of Christ by his Father, there being much of intricacy and difficulty in it. I shall proceed in the explication of it, negatively and positively.

1. Negatively, when Christ cries out of God's forsaking him, he doth not mean that he had dissolved the personal union of the two natures. Nor
2. Doth he mean that he pulled away the prop of divine support, *Isaiah* 42. 1. *John* 16. 31, 32.
3. Much less is it his meaning, that God had left him as to inherent grace and sanctification, *Eph.* 5. 2. Nor 4. That the Father had now no love for him, nor delight in him. 5. Nor was Christ forsaken by his Father finally, *Psalms* 22. 1, 24. 6. It was not a mutual desertion, or a desertion on both parts, the Father forsook him, he forsook not his Father; when God withdrew, he followed him, *my God, my God.*

But to speak positively, for all this, yet, I say, it was, 1. a very sad desertion, the like unto which, in all respects, was never experienced by any, nor can be to the worlds end. 2. It was a penal desertion, inflicted on him for the satisfaction of those sins of ours, which deserved God should forsake us for ever, *John* 12. 27. 3. It was a desertion that was real, and not fictitious,

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he did not feign, but feel, the burdenfomeness of it 4. This desertion fell out in the time of Christ's greatest need of comfort that ever he had in the time of his life in this world. 5. It was such a desertion as left him only to the supports of his faith, Christ's sense and feeling speaks as well as faith, yet faith speaks first, *my God, my God*: To be short, his faith laid hold on God, under a most suitable title or attribute, *Eli, Eli, my strong one, my strong one.*

2. Let us consider the ends and designs of it, which were principally satisfaction and sanctification. Satisfaction for those sins of ours, which deserved that we should be totally and everlastingly forsaken of God, and sanctification was designed in this desertion of all the desertions of the Saints; or the sanctification of all the Saints desertions were designed in it, *Psalms 77. 2. & 88. 1. 9. & 77. 5. Cant. 3. 1, 2, 3, 4, 5.*

3. Let us consider, the effect and influence this desertion had upon the spirit of Christ. 1. It was a new thing to Christ, and that which he was never acquainted with before, which made it the more amazing. 2. It was a great thing to Christ, so great that he scarce knew how to support it. *Psalms 22. 1.* 3. It was a burden laid on him in the time of his greatest distress. 4. It was a burden that lay upon him long, from the time his soul began to be sorrowful and amazed in the garden, till his very death. 5. So heavy was this pressure upon Christ's soul, that in all probability it hastened his death.

Inference.

1. Did God forsake Christ upon the cross, as a punishment for our sins? Then it follows, that

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as often as we have sinned, so oft have we deserved to be forsaken of God, *Matth.* 25. *Luke* 19. 20. 2. That the hiding of God's face is certainly the greatest misery that can possibly befall a gracious soul in this world, 2 *Sam.* 14. 32. *Job.* 19. 22. 3. Learn from the desertion of Christ's singular consolation spring up to the people of God, yea manifold consolations, as (1.) Christ's desertion is preventive of your final desertion. (2.) Moreover, this sad desertion of Christ becomes a comfortable pattern to poor deserted souls, in divers respects. 1. Though God deserted Christ, yet at the same time he powerfully supported him. 2. Though God deserted Christ, yet he deserted not God, *Cant.* 3. 1, 2. 3. Though God forsook Christ, yet he turned to him again; it was but for a time, not for ever. 4. Though God forsook Christ, yet at that time he could justify God, *Psalms* 22. 2, 3. 5. Though God took from Christ all visible and sensible comforts, inward, as well as outward, yet Christ subsisted by faith in the absence of them all, his desertion put him upon the acting of his faith, *Isa.* 50. 10. 6. Christ was deserted a little before the glorious morning of light and joy dawned upon him, it was a very little while after this sad cry, before he triumphed gloriously.

Inferences.

4. Did God forsake his own Son upon the cross? when the dearest of God's people may for a time be forsaken of their God; how it was with *Job*, *He-man*, *David*, *Asaph*; now if at any time this trial befall you, 1. Exercise the faith of adherence, when you have lost the faith of evidence. For 1. As your comfort depends on the evidencing acts of

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Faith, so your Salvation on the adhering act of Faith. 2. Your faith of evidence hath more sensible sweetness. but your faith is adherence is of more constancy and continuance. 3. Faith of evidence brings more joy to you, but faith of adherence brings more Glory to God, for thereby you trust him when you cannot see him.

Use, II

Of Admonition, 1. Take the right method to recover that sweet light which you have sinned away from your souls. search diligently after the cause of God's withdrawing. 2. Humble yourselves before the Lord, for every evil you shall be convinced of. 2 *Cor.* 6. 2. 3. Wait on the use of means till Christ return, be not discouraged tho' he tarry, wait you for him, for blessed are all they that wait for him.

XXXIV.

Opens the fifth Word of Christ upon the Cross, or Christ's vehement Thirst, being his fifth word upon the Cross.

John 19. 28.

In the words are four things remarkable. 1. The Person complaining, Jesus. 2. The suffering or affliction he complains of; and that is thirst, *Ju. g.* 15. 18. *Isa.* 41. 17. 3. The time when he thus complained, when all things were now accomplished, saith the Text. 4. Take notice of the design and end of his complaint, that the scripture might be fulfilled. he saith, I thirst. *Psal.* 69. 21.

Doct. That such were the Agonies and extreme sufferings of Christ Jesus our Lord upon the cross as drunk up his very spirits and made him cry I thirst.

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Here we are to enquire into, and consider the extremities and Agonies Christ laboured under upon the Cross, which occasioned this complaint of thirst, and then make application of it, in the several inferences of truth deducible from it.

Now the sufferings of our Lord Jesus Christ upon the cross were two-fold, *viz.* his corporal, and spiritual sufferings; we shall open them distinctly, and then shew how both these meeting together, upon him in their fullness and extremity, must needs consume his very radical moisture, and make him cry I thirst.

1. His corporal, and more external sufferings were exceeding great, accute, and extreams sufferings, for they were, 1. Sharp for his Body was racked or digged, *Psal.* 22. 16. *Heb.* 10. 5. 2. They were universal, not affecting one, but every part, his hearing, tasting, smelling, and feeling, with exquisite pains in every Part. 3. These universal pains were continual not by fits, but without Intermission he had not a moments ease by the cessation of pains. 4. They were altogether unrelieved by his understanding part.

2 Let us consider, the inward sufferings of his soul, how great they were, 1. His soul felt the wrath of an angry God, which was terribly imprest upon it. *Nab.* 1. 6. 2. It was the pure wrath of God, which lay upon his soul, without any allay or mixture, *Rom.* 8. 32. He bare it also, that to believing souls that come to make their peace with God through Christ. he saith fury is not in me. *Isa.* 27. 4. 3. It was wrath aggravated in divers respects, beyond that which the damned do suffer. 1. None of the damned, were never so dear, and dear to God as Christ was. *Zeck.* 13. 7.

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2. None had never so large a capacity, to take in the full sense of God's Wrath as Christ had. 3. The damned suffer, not so deeply as Christ suffered; they suffer, the just demerit, and recompence of their sin. *Dan. 9. 26.*

3. It is evident, that such extream sufferings as these, meeting together upon him, must needs exhaust his spirits, and make him cry I thirst, for consider, 1. What meer external pains, and outward affliction can do, *Pf. 39 11 & 119 83.* 2. Consider what internal troubles of the soul can do upon the strongest body. *Prov. 17. 22 Psal 22. 3. 4.* But 3. when outward bodily pains, shall meet with inward spiritual troubles, and both in extremity, shall come in one day, how soon must the firmest body fail, and wast away, like a candle lighted at both ends

Inferences.

1. How horrid a thing is, sin, how great is the evil of evils, which deserves that all this should be inflicted, and suffered for the expiation of sin, 2. How afflictive and intollerable are inward troubles *Psal. 38. 8. 10.* 3. How dreadful a place is Hell, where this cry is heard for ever, I thirst. *Luke 16. 24.* 4. How much do nice and wanton appetites deserve to be reproved, the Son of God wanted a draught of cold water and could not have it; God hath given us variety of refreshing creatures to relieve us, and we dispise them, 5. Did Jesus Christ upon the Cross, cry, I thirst, then believers shall never thirst eternally, their thirst shall be certainly satisfied. There is three fold thirst, gracious, Natural, and Penal. *Psal. 42. 1, 2. & 119. 15. 41. 17. Lam. 4. 4. Luke 20. 36. Psal. 36. 8.* 6. How great beyond all compare is the love of God to sinners, who for their sakes exposed the Son of

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of his love to such extream sufferings. Three considerations marvellously heighten the love of the Father, 1. The putting the Lord Jesus into such a condition of extremity. 2. In that extremity to hear his bitter crys, and dolorous complaints, and yet not relieve him with the least refreshment, till he fainted and dyed under it. 3. That Jesus Christ was exposed to these extremities of sorrows for sinners, the greatest of sinners, who deserve not one drop of mercy from God *Rom. 5. 8.*

XXXV.

Opens the sixth excellent saying, of Christ upon the cross, or the finishing our Redemption, being Christ's sixth Word upon the cross.

John 19 30.

1. What is herein contained in this word, it is finisht, is the compleatment of the whole design and subject of our Redemption, as to the satisfactory part of it. And 2. Therein a fulfillment of all the Types that prefigured it.

Doct That Jesus Christ hath perfected and compleatly finished the great work of redemption committed him by God the Father, *Heb. 10. 14.* *John 17. 4.*

1. What was the work which Christ finished by his Death? *Answer*, It was the fulfilling the whole Law of God in our Room, and for our Redemption, as a sponser, or surety for us, *Deut. 33. 2.* *Gal. 3. 10, 13.* Two things were necessarily required in him that should perfectly fulfill it, and both found in him as our surety and in him only. A subjective perfection, he that wanted this could never say it was finished, perfect working always follows a perfect being. *Luke 1. 35. Heb. 10. 26.* 2. There must be also an effective perfection, a perfection of working and obeying before it

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could be said it was finished. *Matth.* 3. 15. And this work finished by our Lord Jesus Christ, was 1. A necessary work which Christ finished upon the Cross. 1. On the Father's account, I do not mean, that God was under a necessity from his nature of redeeming us this or any other way: For our redemption is an effect of the free counsel of God, but when God had once decreed and determined to redeem and save poor sinners by Jesus Christ, then it became necessary that the counsel of God should be fulfilled. *Acts* 4. 28. 2. It was necessary with respect to Christ, upon the account of that previous contract, and compact that was between the Father and him about it. *Luke* 22. 22. *John* 9. 3. 3. Yea, and it was no less necessary upon our account that this work should be finished, for had not Christ finished this work we had quickly finished all our lives comforts, and hopes, *John* 3. 14. 15. 2. As it was necessary this work should be finished, so the finishing of it was exceedingly difficult it cost many a cry, many a tear, many a hard tug, before Christ, could say it is finished, And 3. It was a most precious work that Christ finished by his Death, the mercies that now flow out of this Fountain, *viz.* Justification, Sanctification, Adoption are all beyond price or value that can be put upon them by any, the price was the blood of Christ that purchased them.

2. Let us next inform our selves, how and in what manner Jesus Christ finished this glorious work; and if you search the scriptures upon that account you will find, 1. That this blessed work was finished by Christ obediently *Phil.* 2. 8. *Isa.* 50. 5. 2d. He finished it freely, *Jon.* 10. 17, 18. *Prov.* 8. 30, 31. 3d. He finished it diligently *Acts*

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Acts 10. 38. *John* 4. 30. 31. 41. He finished it compleatly, and fully, nothing can be added to what Christ hath done, he put the last hand to it when he said it is finished.

Lastly, Let us consider what assurance, or evidence we have that Christ hath finished Redemption work 1. When Christ died, redemption work must needs be finished, in as much as the obedience and blood of Christ was of infinite value and efficacy, sufficiently able to accomplish all the ends for which it was shed 2. By the discharge, or acquaintance God the Father gave him, when he raised him from the dead 1 *Tim.* 3. 16. *John*, 16. 10. The spirit (saith he) shall convince the world of righteousness, that is of a compleat and perfect righteousness in me, imputable to sinners for their perfect and compleat justification, and whereby all he convince and satisfy them that it so. 1. Why by this; because I go to my Father, and ye see me no more there is a great deal of force and weight in those words, and ye shall see me no more: for it amounts to this much by this you shall be satisfied, I have fully and compleatly performed all righteousness, and that by my active and passive obedience, I have so fully satisfied God for you as that you shall never be charged, or condemned, because when I go to Heaven I shall abide there in Heaven with my father, and not be sent back again; as I should if any thing had been omitted by me; And this the Apostle gives us in so many plain words, *Heb.* 10. 12, 13, 14. 3. It is evident that Jesus Christ hath finished the work by the blessed effects of it, upon all that believe him, for by virtue of the compleatness of Christ's work finished

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by his death. their consciences are now rationally pacified, and their souls actually at death received into glory, neither of which could be if Christ in this world had not finished the work, *Math* 11. 28. *Heb.* 10. 19, 20.

Inferences.

1. Hath Christ perfected and compleatly finished all his work for us, how sweet a relief is this to us who believe in him, against all the defects and imperfections of all the works of God that are wrought by us, there is nothing finished that we do, *Rev.* 3. 2. *Col.* 3. 9, 10. *Rom.* 8. 4.
2. How dangerous and dishonourable a thing is it to joyn any thing of our own to the righteousness of Christ in Point of justification before God, *Isa.* 50. *Last,* *Deut.* 8. 16.
3. Did Christ finish his work for us, then there can be no doubt but he also will finish his work in us *Phil.* 1. 6. *Heb.* 12. 2.
4. Is the work of a redemption compleat and finished work, how excellent and comfortable, beyond all compare is the method and way of faith, *John,* 6. 29. *Rom.* 5. 1, 2, 3. 5. Did Christ work, and work out all that God gave him to do, till he had finished his work, how necessary then is a laborious working life to all that call themselves christians, *Phil.* 2. 12. *Math* 5. 16.

Reader, Be thou a follower of Christ, imitate thy pattern, 1. Christ began early to work, wist ye not that I must be about my Fathers business, saith he, *Luke* 2. 2. He followed his work close *John* 4. 31. *Mark* 3. 21. 3. Christ often thought of the shortness of his time, and wrought hard because he knew his working time, would be but little, *Job.* 9. 4. 4. He did much work for God, and made
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but little Noise, he wrought hard but did not spoil his work by vain ostentation. *Matt. 8. 4. Psal. 22. 6.* Christ carried on his work, for God resolved no discouragement could beat him of though never any work met with more from first to last. *Isa. 42. 4. 6.* He continued working, while he continued living, his Life and labour ended together. Did Christ finish his work, look to it Christians that you also finish your work which God hath given you to do, that you may with comfort say, when death approaches as Christ did, *John 17.* And I beseech you lay those considerations following close to heart 1. if your work be not done before you die, it can never be done When you are dead, *Eccles. 9. 5, 10. Isa. 38. 18. John 9. 4.* If you finish not your work in the season of working, the season of mercy will be over at death, *Job 7. 9; Luke, 19. 42. 3. and Lastly.* If your work be not finished when you come to die, you can never finish your lives with comfort.

XXXVI.

cons the seventh, and last word with which Christ breathed out his soul: or Christ's commending his soul to God being his last word upon the cross.

Luke, 23. 46.

They were David's words before him, *Psalms 5.* And for substance Stephens after him *Acts 7.* They are words full both of faith and comfort; fit to be the last breathing of every precious soul in the world: they are resolved into five particulars 1. The person depositing or committing; the Lord Jesus Christ who in this, as well as in other things acted as a common person the head of the Church 2, The depository, or Person

person to whom he commits this precious Treasure, and that was his own Father 3. The depositum. or thing committed into his hand, my Spirit, that is my soul, *Psal.* 37. 17. *Matth.* 16. 26. 4. The act by which he puts it into the faithful hand of the father I commend *Psal.* 111. 16. 5. The manner in which he uttered these words, and that with a loud voice, he spake it that all might hear, and that his enemies who now judged him destitute and forsaken of God; might be convinced that it was not so but that he was dear to his father still.

Doctrine That dying believers are both warranted and encouraged by Christ's example believingly to commend their precious souls into the hands of God 1, *Pet.* 4. 19.

1. Let us consider, what is implied in this act of a believer his commending, or committing his soul into the hands of God at death 1. It implies that the soul outlives the Body and fails not as to its being when its Body fails. 2. It implies the soul's true rest to be in God, *Psal.* 73. 24. 25. 3. It implies the great value believers have for their souls, that is the precious treasure; Loose secure the jewel, when the casket is broken. 4. These words imply, the deep sense that dying believers have of the great change that is coming upon them by death? when all visible and sensible things are shrinking away from them as failing. *Luk.* 16. 9. 5. It implies the atonement of God, and his full reconciliation to believers in the blood of the great sacrifice, else they durst not commit their souls into his hands *Heb.* 12. 2. 5. And lastly, it implies both the efficacy and excellency of faith, in supporting and relieving the Soul, at a time when nothing else is able to do

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2. Let us inquire, what warrant, or encouragement gracious souls have to commit themselves at death into the hands of Gods. I answer every way. For 1 This God upon whom the believer trusts himself at death is its creator, the Father of its being. 1 *Pet.* 4. 19. 2. As the gracious Soul is his creature, so it is his redeemed creature, 1 *Pet.* 1. 18. *Psal.* 31. 5. 3. It is his renewed creature, *Eph.* 2. 10. *Col.* 1. 12. 1 *Cor.* 5. 5. 4. The gracious Soul is always also his sealed creature, 2 *Cor.* 1. 22. 5. Every gracious soul is a soul in covenant with God *Heb.* 13. 5. *John* 14. 3. 2 *Sam.* 23. 5. 6. The gracious soul maintains many intimate and dear relations the God into whose hands it commends at self at death, it is his Spouse, Christ is its head and Husband, it is a member of his Body. *Eph.* 5. 30. It is his Child, and he its everlasting Father, *Isa.* 9. 6. It is his Friend, *John* 15. 15. 7. The unchangeableness of God's Love to his people, gives confidence they shall in no wise be cast out *John* 13. *Rom.* 14. 8. 2 *Tim.* 1. 12.

Deductions.

1. Are dying believers warranted and encouraged thus to commend their souls into the hands of God, what a sad strait then must all dying unbelievers be in about their souls. *John* 8. 44. *Matth.* 7. 22. *Job.* 27. 9. 2. Will God graciously accept and faithfully keep, what the saints commit to him at death, how careful then shall they be to keep what God commits to them to be kept for him while they live. *Rev.* 3. 10. 2. *Tim.* 2. 12. 3. If believers may safely commit their souls into the hands of God, how confidently may they commit all lesser interest and lower concernment into the

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the same hand. 4. Is this the privilege of believers, that they can commit their souls to God in a dying hour? then how precious, how useful a grace is faith to the people of God, both living and dying? 2 *Pet.* 1. 1. (1.) While we live and converse here in this world, all our comfort and safety is from it, for all our union with Christ, the fountain of mercies and blessings is by faith, *Eph.* 3. 17. *Heb.* 11. 6. 1 *Pet.* 1. 8. 2 *Cor.* 4. 18. (2.) Our death, as to the safety and comfort of our souls, then depends upon (*faith*) our faith, he that hath not faith, cannot commit his soul to God, but rather shrinks from God. 5. Do the souls of dying believers commit themselves into the hands of God, then let not the surviving relations be of such sorrow as men that have no hope. 6. Is this the privilege of dying believers, to commend their souls into the hands of God? then as ever you hope for comfort, or peace in your last hour, see that your souls be such as may be fit then to be commended into the hands of a holy and just God, see that they be holy souls, *Heb.* 12. 24. 1 *John* 3. 3.

XXXVII.

Treats of Christ's funeral, opening the manner, reasons, and excellent ends thereof; or, the Lord's funeral solemnized, or Christ humbled to the dust.

John 19. 40, 41, 42.

You have heard the last words of dying Jesus, commending his spirit into his Father's hands, and now the life of the world hangs upon a tree, the light of the world for a time muffled up in a dismal cloud, the Sun of righteousness set in the region and shadow of death; the Lord is dead, and he that wears the keys of the grave at his girdle, is now himself to be lock'd up in the grave.

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All you that are friends and lovers of Jesus, are this day invited to his funeral, such a funeral as never was since graves were digged. 1. *Come see the place where the Lord lay.* There are six remarkable particulars, about this funeral in these three verses. 1. The preparations that were made for it, and that was mainly in two particulars, *viz.* the begging and perfuming of the body. 2. The bearers that carried his body to the grave, *Joseph of Arimathea* and *Nicodemus*, two secret disciples. 3. The attendants who followed the hearse, were the women that followed him out of *Galilee*. 4. The grave or sepulchre where they laid him, it was *Joseph's* new Tomb, which he had prepared in the garden near unto *Golgotha*, where our Lord died; in this divine providence had a respect to the prophecy, *Isaiah* 53. 9. 5. The depositing of the body in the Tomb, which was no doubt with melting hearts, and flowing eyes in his tomb when dead, *Luke* 23. 48. 6. The last remarkable particular in the text is, the solemnity with which his funeral rites were performed, and were all suitable to his humbled state, few marks of honour were set by men upon it, only the heavens adorned it with divers miraculous works. Thus was he laid in the grave, where he continued for three incompleat days and nights in the territories of Death, in the land of darkness and forgetfulness; partly to correspond with *Jonas*, his type, and partly to ascertain the world of the reality of his death, whence our observation, or point of doctrine is.

Doctrine. That the dead body of our Lord Jesus Christ, was decently interred, by a small number of his own disciples, and continued in the state of the dead for a time.

I. We

1. We shall enquire, why Christ had any funeral at all, since his resurrection was so soon to follow his death. 1. It was necessary that Christ should be buried to ascertain his death. 2. He must be buried to fulfil the types and prophecies that went before, *Matth. 12. 40. Isa. 53. 9.* 3. To compleat his humiliation. *they have brought me to the dust of death.* 4. But the great end and reason of his interment was, the conquering of death in its own dominions and territories. which victory over the grave, furnisheth the Saints with triumphant Songs of deliverance, *1 Cor. 15. 55.*

2. Let us enquire, what manner of funeral Christ had. We shall find it to be a very obscure and private funeral, here was no external pomp or gallantry; Christ affected it not in his Life, and it was no way suitable to the ends and manner of his death. Three things shew it to be a very humble and obscure funeral. (1.) The dead body of the Lord was not brought from his own house, as other men's commonly are, but from the tree. (2.) As it was first begged, then buried; so it was attended by a very poor train, a few sorrowful women followed the bier. (3.) And these few that were resolved to give him a funeral, or forced, by reason of the straits of time, to do it in shuffling haste. 2. Yet though men could bestow little honour upon it, the heavens bestowed several marks of honour upon it; these miracles were either antecedent to it, or concomitants of it. (1.) There was the extraordinary or pretural eclipse of the Sun, which put the heavens and the earth into a mourning: And, (2.) The rocks rent. (3.) The veil of the temple did rend in twain, from the top to the bottom, a sign of God's indignation

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ation, *Nab.* 1. 6. (4.) The graves opened.
(5.) Many bodies of Saints arose, and went into the holy city.

Corollaries.

1. Was Christ buried in this manner? then a recent and mourning funeral, where it can be had, is very laudable among Christians, *Eccles.* 4. *Gen.* 23. 2. & 35. 19. & 50. 10. *Numb.* 20. 29. 2 *Chron.* 35. 24. *John* 11. 31. *Acts* 1. 2. 2. Did *Joseph* and *Nicodemus* so boldly appear at a time of so much danger, to beg the body, and give it a funeral? Let it be for ever a caution to old Christians, not to despise, or glory over the weak. 3. Hence we may be assisted in discerning the deeps of Christ's humiliation for us, and see from what, and to what this love brought him: Oh! what manner of love was this. 4. From this funeral of Christ, results the purest and strongest consolations, and encouragement to believers, against the fears of death and the grave, *Gen.* 46. 22. 31. (1.) The grave received, but could not destroy Jesus Christ, he arose out of the grave, and his resurrection is the ground of our hope of a resurrection out of our graves, 1 *Cor.* 15. 20. (2.) The union between the body of Jesus Christ, and the divine nature was not dissolved when the body was laid in the grave; see the union between Christ and believers, is not, nor cannot be dissolved, when their bodies shall be laid in their graves. (3.) As Christ's body when it was in the grave, did there rest in hope, and was assuredly a partaker of that hope, so shall it fare with the dead bodies of the Saints, when they lay them down also in the dust, *Psalms* 16. 9, 10. *Rev.* 14. 32. (4.) Christ's lying in the grave before

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before us, hath quite changed and altered the nature of the grave, so that it is not what it was once, a part of the curse, now it is a bed of rest, *Isaiah 57. 2. Psalm 23. & 49. 14. Rom. 5. 14.* 5. Since Christ was laid in the grave, and his people reap such privileges by it, as ever you expect rest or comfort in your graves, see that you get union with Christ now. (1.) The first ground of comfort which a believer carries with him to the grave is, that the covenant of God holds firmly with his dust, all the days of his appointed time in the grave, *Matth. 22. 31, 32. Rom. 14. 7, 8, 9.* (2.) And God's love to our very dust is inseparable, *Rom. 8. 33.* (3.) God's providence will take order about your graves when they shall be digged for you, *Job 5. 26. Acts 13. 36.* and be sure your graves shall not be digged for you till you be fit to be put into them. (4.) His pardons, if you be in Christ, have loosed all the bonds of guilt from you, before you lye down in the grave, so that you shall not dye in your sins, *John 8. 24. Job 20 11.* (5.) When ever you come to your graves, you shall find the enmity of the grave slain by Christ, *1 Cor. 3. 21, 22.* (6.) To conclude, know this for your comfort, that your own Lord Jesus Christ keeps the keys of all the chambers of death, and as he locks the door of death when he lets you. so he will open it again for you when you awake, to let you out, *Rev. 1. 18.*

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XXXVIII.

Wherein four bright ends of Christ's humiliation are opened, and particularly applied, or the blessed ends and designs of Christ's humiliation opened.

Isaiah 53 11.

It is not imaginable that Christ would so stupendously abase, himself, by stooping from the bosom of the Father to the state of the dead, if there had not been some glorious and excellent thing in his Eye, the attainment whereof might give him content and satisfaction equivalent to all the sorrows and abasements he endured for it, and so much is plainly carryed in this Scripture, *He shall see of the travel of his Soul and be satisfied.* In which words three things fall under consideration.

The travelling Pains of Christ, so the Agonies of his Soul, and the torments of his body are fittingly called, not because of the sharpness and acuteness of them, being in that respect like the birth pangs of a travelling woman, for so this word signifies, but also because they foreman and make way for the Birth, which abundantly recompences all those labours.

2. The second thing considerable in these words is the assured fruits and effects of this his travel of his Soul, by seeing; understand the fruition, obtaining, enjoying, the end of his sufferings, he shall not shed blood, upon a hazard his design shall not miscarry but he shall see the ends he aimed at accomplished, and

3. This shall yield him great satisfaction, as a woman forgets her sorrow, for Joy that a man born into the world, *John 16 21.* He shall see and be satisfied.

Doct.

Dost. That all the blessed designs and ends, for which the Lord Jesus Christ humbled himself to the death of the Cross, shall certainly be attained to his full content and satisfaction.

1. Then let us enquire into the designs and ends of Christs Humiliation, at least the main principle ones, and we shall find, that as the sprinkling of the typical blood in the Old Testament was done for four weighty ends, or uses, answerably, the precious, and invaluable blood of the Testator, and surety of the New Testament is shed for four weighry ends also.

1. That blood was shed, and applied to deliver from danger, *Exod.* 12. 13. 2. To make at atonement between God and the people, *Lev.* 4. 20. 3. To purifie persons from their ceremonial Pollution, *Lev.* 14. 6. 7. 4. To ratify and confirm the Testament, or covenant of God with the people *Exod.* 24. 8. These were the four ends of shedding and sprinkling that blood, suitably there are four principle ends of shedding and applying of Christs blood, answerably hereunto.

1. One principle end and design of shedding the blood of Christ, was to deliver his people from danger, the danger of that wrath which burnt down to the lowest Hell. *1 Thes.* 1. 10. *Rom.* 5. 9. and it was shed to deliver them from it. Freely, by his own voluntary interposition, and susception of the mediatorial Office, moved thereunto by his own bowels of compassion which yearned over his elect in their misery. *1 Pet.* 1. 4. 2. He hath also delivered his people fully, a full deliverance it is both in respect of time, and degrees it was not a reprieve, but a deliverance. *Heb.* 5. 9. 3. This deliverance is a special and distinguishing

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distinguishing deliverance, not common to all but peculiar to some, and they by nature no better than those left under wrath, 1 Cor. 1. 26. Eph. 2. 3. 4. It is a wonderful salvation and deliverance it would weary the arm of an Angel to write all down of the wonders that are in this salvation.

Corollaries.

2. Hath Christ by his death delivered his people from the wrath to come? How ingrate and uningenious a thing, must it be than for those that have obtained such a deliverance as this to repine and grudge at those light afflictions they suffer for a moment upon Christ's account in this world. (1.) What is the wrath of men to the wrath of God. (2.) What are the sufferings of a vile body here, to the tortures of a soul and body in Hell; What are the troubles of a moment, to that which is, and still will be called wrath to come; (4.) What compare is between the intermitting sorrows, and sufferings of this life, and the continued uninterrupted wrath to come? (5.) What light and easy troubles are those which being put into the rank and order of adjuvant causes, work under the influence and blessing of the first cause to the everlasting good of them that love God? (6.) How much more comfortable is it, to suffer in fellowship with Christ and his Saints for righteousness sake, than to suffer with Devils and Reprobates for wickedness sake.

Corollary 2.

If Jesus Christ hath delivered his people from the wrath to come, how little comfort can any man be in his present enjoyments and accommodations

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tions in the world, whilst it remains a question with him, whether he be delivered from the wrath to come? Give not sleep therefore to thine eyes, till thou hast got good evidence that thou art of the number whom Jesus hath delivered from the wrath to come: This may be made out to thy satisfaction three ways. 1. If Jesus have delivered thee from sin the cause of wrath; thou mayest conclude he hath delivered thee from wrath, the fruit and effect of sin, *Matth. 1. 21.* 2 If thy soul do set an inestimable value on Jesus Christ, and be endeared to him upon the account of that inexpressible grace, manifested in this deliverance, it is a good sign thy soul hath a share in it, *Col. 1. 12, 13.* 3. To conclude, a disposition and readiness of mind to do or endure any thing for Christ's sake, on account of the wrath to come, is a good evidence you are so delivered, *Col. 1. 10. 11.*

2. Another end for which the blood of Christ was shed, was to make attonement, and put sin away, and make reconciliation with God for poor sinners, *Rom. 5. 10, Col. 1. 20. 2 Cor. 5. 18, 19, 20. 1 John 2. 2.* That which Christ designed as the end of his death, was to reconcile God and man, not the whole species, but a certain number, whose names were given to Christ.

Here I must briefly open, 1. How Christ's death doth reconcile God and man. 1. Christ reconciles God and men by his death, *Isaiah 53. 5.* Now this reconciliation is made and continued between God and us, three ways, (1.) Namely, by the oblation of Christ, which was the price that procured it, and so we were virtually, or meritoriously reconciled. (2.) By the application

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the benefits of Christ, applyed to us through faith, and so we are actually reconciled, 3. And by the vertual continuance of the sacrifice of Christ in heaven by his potent and enternal intercession. And so our state of reconciliation is confirmed, and all future breaches prevented, but all you see depends upon the Death of Christ, *Rom. 5. 10. Eph. 2. 16. 17. 1 John 2. 1. 2.*

2. And if you inquire, why this reconciliation was made by the death of Christ, rather then in the other way. I answer, 1. That we can imagine no other way, by which it could be compassed. And 2. If God could have reconciled us as much by another way, yet he could not have obliged us so much by doing it in another way, as he hath done by doing it this way. 3. This reconciliation purchased by the blood of Christ, is offered to Men by the Gospel, upon certain Articles and conditions, upon the performance whereof it becomes theirs actually, *Isa. 55. 3. 7. Rom. 5. 1.* And the soul that faith in his heart, it repents me for sinning against God, and is sincerely willing to come to Christ upon Gospel terms, he shall have Peace. And that peace, 4. Is no common Peace, that reconciliation which the Lord Jesus dyed to procure for broken hearted believers, it is, 1. A well bottomed peace and reconciliation, *Isa. 54. 10.* and 2. It is the Fountain out of which all our comfort flows to us. *Job 21. 22.*

Inferences,

1. If Christ dyed to reconcile God and Man, how horrid and evill then is sin, and how terrible was the breach made between God and the creature by it, which could no other way be made up but by the death of the Son of God. 2. How sad is

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the state of all such as are not comprehended in the Articles of peace with God, *Deut.* 32. 41. 42. 43. *Psal.* 139. 10. 1 *Sam.* 28. 15. 16. 3. Give diligence to clear up to your own souls your interest in this reconciliation, *Ezra.* 9. 14. *John* 15. 10. 14.

3. The third end of the death of Christ was sanctification of the people, *Eph.* 5. 25. 26. *John* 17. 19. *Rev.* 1. 5. 6. 1 *John* 5. 6. Now the fruit of Christ's death even our sanctification, is a most incomparable mercy, for do but consider a few particular excellencies of Holiness. 1. Holiness is the Image and Glory of God. *Col.* 3. 10. *Exod.* 15. 11. *Cant.* 6. 5. and so it is the Souls highest beauty, 2. It is the Souls best evidence for Heaven. *Matth.* 5. 8. *Heb.* 12. 14. 3. It is a continual spring of comfort to it, in the way thither. 4. It is the peculiar mark by which God hath visibly distinguished his own from other Men. *Psal.* 4. 3.

Inferences.

Did Christ dye to sanctify his people, 1. how deep then is the pollution of sin; nothing but the blood of Christ can cleanse it. 2. Did Christ die to sanctify his people, behold then the love of a Saviour, *Rev.* 1. 5. 6. *Heb.* 9. 12. 1 *Per* 1. 19.

The 4th. End of the death of Christ was to confirm the new Testament to all sanctified holy ones. *Exod.* 24. 8. *Matth.* 26. 28. And Christ giveth to his Church in this new Testament, three sorts of Goods. 1. All temporal good things. 1 *Tim.* 6. 8. *Matth.* 6. 33. 2. All spiritual good things, are bequeathed to them in this New Testament, as remission of sin, and acceptance with God, which are contained in their Justification.

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Rom. 3. 24, 25, 26. *1 Cor.* 1. 30. *Gal.* 3. 26.
Heb. 1. 14. *2 Pet.* 1. 4. 3. All eternal good
 things, Heaven, Glory, and eternal Life, *Rom.*
 8. 10. 11. *Rev.* 2. 18.

Inferences

1. Did Christ die to confirm the new Testament, in which such Legacies are bequeathed to believers, how are all believers concerned to prove the Will of dead Jesus, my meaning is to clear their Title, to the mercies contained in this blessed Testament, and this may be done two ways, 1. By examining your relation to Christ, are you his Spouses? have you forsaken all for him? *Psal.* 45. 10. Are you ready to take your lot with him as it falls? either in prosperity or adversity. *Jer.* 2. 2. And are you Loyal to Christ, *Hos.* 3. 3. Do you yield obedience to him as your head and Husband, *Eph.* 6. 24. Then you may be confident, you are interested in the benefit and blessings of Christ's Last Will and Testament. Again, you are his spiritual Seed? his children by regeneration, are you born of the Spirit, *John* 3. 3. Do you resemble Christ in holiness, *1 Pet.* 1. 14, 15. Do you find a reverential fear of Christ, carrying you to obey him in all things. *Mal.* 1. 6. Are you led by the spirit of Christ, *Rom.* 8. 14. To conclude, have you the spirit of Adoption enabling you to cry *Abba* Father, *Gal.* 4. 6. And if so you are Children, and if Children, doubt not but you shall have a rich Legacy, in Christ's Last Will and Testament.

2. You may discern your interest in the new Testament, or Covenant (for they are substantially the same thing) by the new covenant impressions that are made on your Hearts, such are spiritual

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Illuminations, *Jer.* 31. 34. Gracious softness and tenderness of heart, *Ezek.* 11. 19. The awe, dread and fear of God, *Jer.* 32. 40. The copy or transcript of his Laws upon your Hearts in gracious correspondent principles, *Jer.* 31. 33. These things speak you the Children of the Covenant.

Inferences.

2 To conclude it is the indispensable duty of all on whom Christ hath settled such mercies to admire his Love, and walk answerably to it, and let all your rejoicing be in Christ.

Having finished, what I design to speak about the work of Redemption, so far as it was carried on by Christ in his humble state we shall now view that blessed Work, as it is further advanced, and perfected in his state of Exaltation.

The whole work was not to be finished on Earth, in a state of sufferings, and abasement, therefore the Apostle makes his exaltation in order to the finishing the remainder of his Work, so necessary a part of his Priesthood, that without it he could not have been a Priest, *Heb.* 8. 4. That is, if he should have continued always here and had not been raised again from the dead, and taken up into Heaven and Glory, he could have been a complete and perfect Priest, for look as it was not enough, for the sacrifice to be slain without and his blood left there, but after it was shed without, it must be carried within the vail into the most holy place before the Lord, *Heb.* 9. 7. So it was not sufficient that Christ shed his own blood on earth, except he carried it before the Lord into Heaven, and there perform his intercession work for us.

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Moreover, God the Father stood engaged in a solemn Covenant to reward him for his deep humiliation, with a most glorious and illustrious advancement *Iſa* 49. 6. 7. And how God as it became him, made this good to Christ, the Apostle very clearly expresses it, *Phil*, 2. 9. Yea, Justice required it should be so for how could our surety be detained in the Prison of the Grave, when the debt for which he was imprisoned was by him fully discharged, and indeed God the Father left nothing by it, for there never was a more glorious manifestation made of the name of God to the World, than was in that work, as your see, *Phil*. 2. 11;

Now this singular exaltation of Jesus Christ as it properly respects his human nature, which alone is capable of advancement (for in respect of his divine Nature, he never ceased to be the most high) so it was done to him, as a common Person, and as the head of all true believers, their representative, in this, as well as in his other Works, 1. He rose from the dead as a common Person. *Col*. 3. 1. So that the saints have communion and Fellowship with him in his resurrection. 2 He ascended into Heaven as a common Person, *Eph*. 2. 6. He hath raised us up saith the Apostle or exalted us together with Christ, 3. He sits as God's right hand as a common Person, for so it follows in the next place, or clause, he sit there as our representative, and when he shall come again to judge the world; the saints, shall come with him, *1* *Th*. 4. 14. 6. And shall sit on the Throne with him, judging by way of Suffrage, they shall be sitors with the judge, *1* *Cor*. 6. 2. Think how the people of God in this world are, whose

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is in Heaven, *John* 14. 9. *Heb.* 7. 25. *Rom.* 5. 8. 9, 10, 11. And let no man's heart suggest a suspicious thought of him, that this wonderful advancement, of Christ, may cause him to forget his poor people groaning here below under sin and misery. *Heb.* 7. 5. & 4 15, 16. *John* 22. 1. 2. *Phil.* 3. 21.

XXXIX.

Wherein the resurrection of Christ with its influences on the saints resurrection, is clearly open'd and comfortably applyed, being the first step of his exaltation, or of Christ's resurrection, with its useful improvement.

Matth. 28. 6.

In the words you have a declaration of his resurrection, by the Angels, both negatively and affirmatively, 1. Negatively, he is not here, *John* 20. 13. 2. Positively, he is risen, as he said come see the place where the Lord lay. *Acts* 1. 3.

Doct. That our Lord Jesus Christ by the Almighty Power of his own God-head, revived, and rose from the dead, to the terror and consternation of his enemies and the unspeakable consolation of believers. *1 Cor.* 15. 6.

So that no point of Christian Religion is of more professed Truth, and blessed be God that it is so, we have testimonies of it from Heaven and Earth, and what would be the absurdities if it were not so, see *1 Cor.* 15. 14, 15, 17. *Rom.* 4. 25. Had he not revived, and risen from the dead, how could all the types that prefigured it have been satisfied? *Matth.* 12. 40. *Luke* 24. 46. *Psal.* 16. 10. *1 Cor.* 15. 4. To conclude, had he

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he not risen from the dead, how could he be installed in that Glory, whereof he is now possessed in Heaven? and was promised him before the world was, upon the account of his death and sufferings. *Rom. 14. 9.*

That which to do, is to open the nature and manner of Christ's resurrection, and the first is this, 1. Christ rose from the dead with an awful Majesty. *Matth. 28. 3, 4. Judg. 5. 4. 5.* 2. His resurrection was attended with the resurrection of the Saints, who had slept in the Graves till then were awakened, and raised to attend their Lord, at his rising, *Matth. 27. 52. 53. 3.* He rose by the power of his own God-head, he quickned and raised himself, and by vertue of his resurrection were they raised also, that accompanied him, *John 10. 18. 1 Pet. 3. 18. Heb. 9. 14.* And the Apostle well observes he was declared to be the Son of God with power by his resurrection from the dead, *John 11. 25. 4.* He rose as the first born from the dead, *Col. 1. 18* That is as the chief and head of them that ever did, or shall rise from the dead, and did rise as a publick person, representing and comprehending all the elect, who are called the Children of the resurrection. *Eph. 2. 6.* And why is he also called the first born and the first begotten from the dead, but with respect to the whole number of the Elect that are to be born and begotten from the dead, in their Time and order also: Now there is a threefold causality, or influence that Christ's resurrection, hath upon the Saints resurrection. *Rom. 4. 25. 1 Cor. 15. 7. 2.* It is the efficient cause of it also *Col. 3. 1. 1/a. 26. 1 Cor. 15. 12. 3. Rom. 8. 10. 1. 3.* It is the exemplary cause, or pattern of our resurrection

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resurrection, he being the first and best, is therefore the pattern and measure of all rest, *Phil.* 3. 21. (1) Christ's body was raised substantially the same that it was before, and so will ours, *1 Cor.* 15. 53. (2) His body was raised not by a word of power from his Father, but by his own spirit, so will ours, even by that spirit, which dwelleth in us, that now dwelleth in us *Rom.* 8. 10. 11. (3) His Body was raised first, he had in this as well as the other things the preheminance, so shall the saints, in respect of the wicked have the preheminance in the resurrection, *Thef.* 4. 16. 4. Christ's body was marvellously improved by the resurrection, so will ours, *1 Cor.* 15. 43. 44. *Luke.* 20. 35. 36. (5) Christ's body was raised from the dead to be glorified and crowned with honour, it was a joyful day to him, and so will the resurrection of the saints be to them, *Isa.* 26. 19. And there are three things will make it so.

1. The gratification of the Soul, by the satisfaction of its natural appetite of union with its own Body, for even glorified Souls in Heaven have such an apperition and desire of re-union, *2 Cor.* 5. 6. *Job* 14. 14. 2 The excellent temper and state they meet each other, 3. And principally, that wherein the chief joy of meeting consists, is the end for which the glorified soul comes down to quicken and repossess it, namely to meet the Lord, and to be for ever with the Lord.

Inferences.

1. We infer, that if Christ was thus raised from the dead, then death is fairly overcome and swallowed

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swallowed up in Victory, *Acts* 2. 24. *1 Cor* 15. 55
1 Cor 15. 26. *Luke* 20. 35. 2 That it is the du-
 ty and will be the wisdom of the People of God
 so to govern, dispose, and imploy their bodies
 as becomes men and women that understand
 what Glory is prepared for them at the re-
 surrection of the just, particularly, () Be not
 fondly tender of them, but employ and use them
 for God here, (2) See that you preserve the
 due honour of your Bodies. *1 Thes.* 4. 4 *1 Cor.*
 8. 17 & 6. 18 (4) Let not the contentment and
 accomodation of your Bodies, draw your souls
 into snares and bring them under the power of
 temptation unto sin. *Heb.* 11. 35. 4. Withhold
 not upon the pretence of the wants your own
 bodies may be in, that which God and conscience
 binds you to communicate for the refreshment of
 the saints, whose present necessities require your
 assistance *Luke* 13. 14. *Matth.* 25. 40. (*Inference* 3)
 How are we all concerned to secure our selves an
 interest in Christ, and consequently to this blessed
 resurrection and it may be secured to your selves
 if upon serious heart examination, you can dis-
 cover the following evidences, 1. If you are
 regenerated Creatures, *1 Pet.* 1. 3. *Rev.* 20. 6.
 2. If you be dead with Christ, you shall live a-
 gain by the life of Christ. *Rom.* 6. 5. 3. If your
 hearts and Affections be now with Christ in Hea-
 ven your bodies shall in due time be there also,
 and conformable to his glorious Body, *Phil.* 3. 20.
 4. If you strive now by any means to attain the
 resurrection of the dead; no doubt but you shall
 then attain what you now strive for, *Phil.* 3. 11.
 5. If you are such as do good in your Gene-
 ration, *John* 5. 29. *1 Cor.* 15. 58.

XL. Wherein.

XL.

Wherein the ascension of Christ is opened, and variously improved, being the second step of his exaltation.

John 20. 27.

1. In the words you have Christ's prohibition to Mary; *Touch me not.* 2. The reason of it, *I am not yet ascended*; that is, thou dost too much of my present state of resurrection, as if I had attained the very culminating point of my exaltation, but *I am not yet ascended.* 3. His injunctions to her, to carry the tidings of his resurrection to his disciples; and know that it is not my will and pleasure in so great a juncture of things as this, to spend time now this way in expressing thy affections to me; but rather shew it by hastning about my service. In this injunction we have, 1. The persons to whom this message is sent, his brethren, so he calls his disciples. (2.) The message it self, *Tell my brethren, I ascend to my Father, and your Father; to my God, and your God.*

Doctrine.

That our Lord Jesus Christ did not only rise from the dead, but also ascended into Heaven, there to dispatch all that remained to be done, for the compleating of the salvation of his people, so much the Apostle plainly witnesseth, *Ep. 4. 10.* A full and faithful account whereof the several Evangelists have given us, *Mark 16. 19. Luke 24. 51. John 16. 7. Acts 2. 33. Heb. 6. 19.*

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6. 19, 20. & 7. 26. Now for the opening of this act of Christ, we will bind up the whole in the satisfaction of these six questions.

1. Who ascended? This the Apostle answers, *Eph.* 4. 10. The same that descended, to wit, Christ, and himself tells us; *I ascend*; see *John* 16. 28. *Acts* 3. 21.

2. When Christ ascended, was it presently as soon as he rose from the dead? Surely no; not so. After his resurrection he was seen of his disciples forty days speaking of the things pertaining to the kingdom of God, *Acts* 1.

3. Whence Christ ascended? To wit, from this world, the very place where he began his sorrowful tragedy; but more particularly from mount *Olivet*: See *John* 16. 28.

4. Whither did he ascend? It was manifest it was the third heaven, the throne of God, and place of the blessed, where all the saints shall be with him for ever, *John* 6. 62. & 14. 2.

5. How did Christ ascend into Heaven? 1. As a publick person, our forerunner in whose names and upon our accounts, *Heb.* 6. 20. His entering into Heaven as our forerunner, implies, (1.) His publick capacity, as one that went upon our business to God, *John* 14. 2. (2.) It notes prece-
dency; he is our fore-runner, but he himself had no fore-runner, he was the first that ever enter'd Heaven in his own name, and upon his own account never any enter'd into Heaven before him, but such as entered in the name, and through the virtue of his merits, all the Fathers who died before him entered in his name. 3 He ascend-
ed triumphantly into Heaven, *Psalms* 47. 5. *Heb.* 1. 6. 1 *Pet.* 3. 22. *Dan.* 7. 13, 14. 1 *Tim.* 3. 16.

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16. 4. Christ ascended magnificently shedding forth abundantly inestimable gifts upon his ascension, *Psalms*, 68. 17, 18. *Eph.* 4. 9. 10. 1 *Cor.* 12. 28. 5 Christ ascended most comfortably, for while he was blessing his People he was parted from them, *Luke*, 24. 50, 51, *John* 13. 1. 6 He ascended, as well as he rose again by his own power; he was merely not passive in that his ascension, but it was his own act, he went to Heaven; therefore, it is said, *Acts* 1. 10. *He went up*, to wit, by his own divine Power, and this plain-ly evidenceth him to be God.

6. Why did Christ ascend? 1. Had he not ascended, he could not have interceded as now he doth in Heaven. 2. Had he not ascended you could not have ascended when you die, for he went to prepare a place for you, *John* 14. 2. 3. If he did not ascend, he could have inaugurated, and been installed in the glory he now enjoys in heaven, *Luke* 24. 52. 4. How should we have enjoyed the blessings of the Spirit and Ordinances if Christ had not ascended? *John* 7. 39. & 16. 7. 14. 5. If Christ had not ascended, how could we have been satisfied, that his payment on the cross made full satisfaction to God and that now God hath no more bills to bring in against us? How is it that the Spirit convinceth the world of righteousness, *John* 1. 9. 10. but by Christ's going to the Father, and returneing heither no more which gives evidence of God's full content and satisfaction but with his person and work. 6. If Christ had not ascended, how had all the types and prophecies that prefigured and foretold it, been fulfilled? *John* 10. 35. & 14. 22.

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Inferences.

1 Did Christ ascend into Heaven? Is Jesus our treasure indeed there? Where then should the hearts of believers be but in Heaven, where their Lord their life is? *Phil. 3. 21.* 2 What haste should we make to follow him? *Heb. 12. 1, 2* *Rev. 3. 22.* 3 How little reason have believers to fear their conquered enemies? Sin, Satan, and every enemy was that in day led away in triumph, dragged at Christ's chariot-wheels, brought after him, as it were in chains, *Col. 2. 15.* *Rom. 16. 20.* 4 See that you abuse not those most precious ascension gifts of Christ, but value and improve them as the choicest mercies (1) Abuse not the ordinances and officers of Christ, they are ascension gifts (2) Abuse not the Spirit whom Christ hath sent from Heaven at his ascension, to supply his bodily absence amongst us, and is the great pledge of his tender love and care of his people, *Rom. 15. 30* And consider, 1 That the Spirit was the first and principal mercy that Christ received for you at his first entrance into Heaven; it was the first thing he asked of God when he came into Heaven. *John 14. 16, 17.* 2 The Spirit came not in his own name, though if so, he deserves a dear welcome for his own sake, *John 14. 16, 17* and *14. 26.* 3 He deserves a better entertainment than any of the Saints give him, for his own sake, and upon his own account, and that upon a double score. (1) On the account of his nature, for he is God co-equal with the Father and the Son in nature and dignity, 2 *Sam. 23. 2, 3.*
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Gen. 1. 2. Psalm 139. 7. Rom. 9. 1. (2.) Upon the account of his office, and the benefits we receive by him, *Rom. 8. 26. John 14. 16. & 16. 14.* He indites our requests, teacheth us how to ask of God; comes as a comforter, his work is to take off Christ's, and shew it to us; that is, to take off his death, resurrection, yea, ascension, yea, of his very present intercession in Heaven, and shew it to us: He can be with us in a moment, he can tell you what were the very last thoughts Christ was thinking in Heaven about you; what the Spirit hath, and doth do, these following Scriptures, besides the foregoing, shew, *Luke 1. 35. Isaiah 61. 1. Col. 2. 19. 2 Cor. 9. 6. John 16. 9. 1 Peter 1. 12. 1 John 3. 24. Rom. 8. 9. 26. John 14. 26. Ezek. 36. 17. 5.* Is Christ ascended to the Father, as our fore-runner? then the door of salvation stands open to all believers, and by virtue of Christ's ascension, they also shall ascend after him, far above all visible Heavens, *Heb. 11. 16. John 14. 2.*

XLI.

Wherein Christ sitting at God's right hand is explained, and applied being the third step of his glorious exaltation; or Christ at rest in Heaven, his work being finished on earth.

Heb. 1. 3.

In this chapter, Christ the subject of the epistle, is described three ways in this third verse.
1. By his primeval and essential glory and dignity, the brightness of his Father's glory, the very splendor

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splendor of glory, the very refulgency of the sun of glory, the primary reason of the appellation is, with respect to his eternal and ineffable generations, *Light of Light*; as the *Nicene-creed* expresses it, as a beam of light proceeding from the Sun, and the secondary reason of it is, with respect to men; for look, as the Sun communicates its light and influence to us by its beams, so doth God communicate his goodness, and manifest himself to us by Christ; yea, he is the express image, or character of his person, not as the impressed image of the seal upon the wax, but as the engraving in the seal it self; thus he is described by his essential glory. 2. He is described by the work he wrought here on earth, in his humbled state, and it was a glorious work, and and that wrought out by his own singular hand, when he had by himself purged our sins, a work that all the Angels in Heaven could not do, but Christ did it. 3. He is described by his glory, the which, as as a reward of the work, he now enjoys in Heaven, *He sate down on the right hand of the majesty on high*, that is, the Lord clothed him with the greatest power, and highest honour that Heaven it self could afford, so much the phrase signifies, *sitting on the right hand of God*.

Doctrine

That when our Lord Jesus Christ had finished his work on Earth, he was placed in the seat of the highest honour and authority, *at the right hand of God in Heaven, Acts 7. 5, 6. Psai. 110. 1. Eph. 1. 20, 21, 22.*

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1 What are we here to understand by God's right hand. 1 The right hand is the right hand of honour, 1 Kings 2. 19 Heb 1. 13 2 The right hand is the right hand of power, we call it the *weapon hand*, and the *working hand*, 1 Cor 15. 27. Mat 26. 24. 3 It signifies, *nearness of place*, Psalm 110. 5.

2 What is implied by Christ's sitting at the right hand of God, with his enemies for his footstool? 1 It implies the complement and perfection of Christ's work which he came into the world about, Heb 5. 10 & 10. 12. 2 The high content and satisfaction of God the Father in him, Psalm 110. 1. 2 Pet 1. 17 John 10. 17 3 It notes the advancement of Christ's human nature to the highest honour, even to be the object of adoration to Angels and men, John 5. 22 23 4. It implies the sovereignty and supremacy of Christ over all, 1 Cor 15. 25. Heb 2: 7, 8 Mat 28: 8, 19. 20 Psalm 110. 2 Eph 1. 22 5, It implies Christ to be a conqueror over all his enemies, Psalm 110. 5 6, It notes to us the great and wonderful change that is made upon the state and condition of Christ since his ascension into Heaven, Heb 1. 6 1 Pet 3. 22 7, It implies the advancement of believers to the highest honour, Eph 2. 6 Surely it is matter of exceeding joy to believe that Christ our head in flesh and blood, is in all this glory at his Father's right hand.

Inferences

1, What honour is reserved in Heaven for those that are faithful to Christ now on Earth, John 17 24 Isaiah 32. 7 1 John 3. 2 Rev 3. 21 2 Tim 2. 12 Mat 25. 34 Psalm 45 2 Theff. 1. 10

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2 Is Jesus Christ thus enthroned in Heaven? then how impossible is it that ever his interest should miscarry or sink on Earth, *Zeck 2. 8* *1 Cor 15. 25* *Eph 1. 22* *Psalms 2. 4* 3 Is Jesus Christ set down on the right hand of the majesty on high? With what awful reverence should we approach him in the duties of his worship, *Rev 1. 17, 18* 4, If Christ be so gloriously advanced in the highest throne? then none need to reckon themselves dishonoured by suffering the vilest things for his sake, *Heb 11. 26* 5 If Christ sat nor down to rest in Heaven, till he had finished his work on Earth, then it is in vain for us to think of rest, till we have finished our work, as Christ also did his, *Rev 14. 13* There are four things will keep the Saints from sitting down on Earth to rest, (1) Grace will not suffer you to rest here, its tendencies are beyond this world, it will be looking and longing for the blessed hope, *Mich 2. 10*, (2) Your corruptions will keep you from rest here, they will continually exercise your spirits, and keep you upon your watch: Sin will not long suffer you to be quiet, *Rom 7. 21, 22, 23, 24* (3) There is a busy Devil will do it, he will find you work enough with his temptations and suggestions, *1 Pet 5. 8* (4) Nor will his servants and instruments let you be quiet on this side Heaven, their very name speaks their turbulent disposition, *Psalms 57. 42*

XLII.

Wherein Christ's coming to judgment, being the fourth and last degree of his exaltation, is opened and improved; or, Christ exalted upon the judgment-seat.

Acts 10. 42.

In these words you have four things to be distinctly considered: Of Christ's supream judiciary authority. 1. The subject of it, Christ, it is he that is ordained to be judge. 2. The object of Christ's judiciary authority, the quick and dead, 2 Cor. 5. 5. Rom. 2. 16. 3. The fountain of this delegated authority, which is God the Father. 4. Here is the infallible truth, or unquestionable certainty of this, he gave us commandment, *to teach and to testify to the people.*

Doctrine.

That our Lord Jesus Christ is ordained by God the Father, *to be the judge of quick and dead,* John 5. 22. Acts 17. 31. Rom. 2. 16.

Three things are here to be open'd.

1. The certainty of a judgment. 1. The scriptures do very plainly reveal it, 2 Cor. 5. 10. Eccles. 12. 14. Matth. 12. 36. Gen. 18. 25. Isaiah 3. 10. Eccles. 7. 15. Hab. 1. 14. Eccles. 3. 16, 17. James 5. 6, 7. 1. Man is a reasonable being, and every reasonable being is an accountable being, Rom. 14. 12. Matth. 25. 14, 15.
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3. It is a truth engraven on every man's breast and conscience, *Rom. 2. 16.*

2. Let us open the nature and manner of this judgment. 1. It will be a great and awful day of judgment, *1 Thes. 4. 16, 17. Rom. 2. 16.*

2. It will be a critical and exact judgment, *Matt. 12. 36.* 3. It will be an universal judgment, *2 Cor. 5. 10. Rom. 14. 12. & 2. 12. Rev. 20.*

4. It will be a judgment of convictive clearness. 5. It will be a supream and final judgment, from which lies no appeal, *1 Tim. 6. 5. Matth. 25.*

3. In the last place, I must inform you, that God in ordaining Christ to be the judge, hath very highly exalted him, this will be very much for his honour, now will he appear in his glory. For, 1. This act of judgment pertains properly to the kingly office, and the name of *King of Kings*, and *Lord of Lords*, shall now be seen on his vesture and on his thigh. 2. This will be a display of his glory in the highest, before the world the inhabitants of the three regions. Heaven, Earth, and Hell, shall rejoice, or tremble before him in that day, when he shall appear in regal majesty, and reign before his antients gloriously, *Isaiah 24. 23. 2 Thes. 1. 10.* 3. This will rowl away for ever the reproach of his death, *Rev. 1. 7. Psalm 1. 5.*

Inferences.

1. Is Jesus Christ ordained of God to be the judge of quick and dead? great then is the security of believers, that they shall not be condemned in that day. For, 1. He died to save them. 2. They have been cleared and absolved already,
Rom.

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Rom 21, 16, & 8, 1, 3, The far greatest part of them, will have past their particular judgment long before that day. 4, He that judgeth them is their head husband, friend, and brother *who loved them, and gave himself for them*, *Matth.* 12, 50, *Acts* 3, 19, 2 *Col.* 11, 31, 32

2, How miserable a case will christless souls be in that day, speechless, helpless, hopeless, to such I say, 1, Do you think it possible to avoid appearing after the terrible citation is given to the world, by the trump of God, 2 *cor.* 5, 10 2, If you must appear; are there no accusers nor witnesses that will appear against you, and confront you in that court, *Rom.* 2, 15, 16 3, Being accused before Jesus Christ, what will you plead for your selves, *Luke* 19 22. 4, if no defence or plea be left thee, then what canst thou imagine should retard the sentence, *Gen.* 18 25, 2, *Cor.* 5, 10, 5 If sentence be once given by Christ, against thy soul, what in all the world dost thou imagine can hinder the execution? *Psal.* 89, 34, *Matth.* 7, 22.

3. If Christ be appointed of God to be the judge of all, how are all concerned to secure their interest in him, and therein an eternity of happiness to their own souls, by the work of regeneration and conversion to God.

4. Is Jesus Christ appointed to be the judge both of quick and dead? then look to it all you that hope to be found of him in peace, that you avoid those sins, and live in the daily practice of those duties, which the consideration of that day, powerfully perswades you to avoid or practice; do you indeed expect such a day. 1. See that you be meek and patient

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tient under all injuries and abuses for Christ's sake, *James* 5. 7. 8, 9. 2. Be communicative publick-hearted Christians, *Math.* 25. 34. 35. 3. Be watchful and sober, *Luke* 21. 24. 35. *Psal.* 4. 5. 4. Improve all your master's talents diligently, and faithfully, *Math* 25. 14. 18. Then must you make up your account for them all. 5. But above all, be sincere in your profession, your hearts sound in God's statutes, that you may never be ashamed, for this will be the day of the manifestation of all hidden things, and nothing so secret, but that day will reveal it, *Luke* 12. 1, 2, 3, 4.

The general Use

And now to close all, let me perswade all those for whom Christ died, and rose, and ascended, and lives for ever in Heaven, to intercede to live wholly to Christ, as Christ lived and died for them, *2 Cor* 5. 15. Keep your lives clean and consider, 1. God hath most obliged you to live strict and pure lives. (1.) By his wise and merciful designs, and concerns for your recovery and salvation by Jesus Christ. 2. By his bountiful remunerations of your obedience, which has been wonderful, *Heb.* 11. 6. *Math.* 10. 42. *Jer.* 2. 31. *Psal.* 119. 56. 3. By signifying to you the great delight and pleasure he hath therein, *Prov.* 11. 20. *Heb.* 12. 16. *Col.* 1. 10. 4. By his gracious promises made to such as so walk, *Psal.* 50. *Last. Gen.* 15. 1. *Psal.* 84. 11. *2 Cor.* 7. 1. 5. He hath obliged you by his confidence in you, that you will so walk and please him,

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him, *Gen.* 18, 19. *Isaiab* 63. 7, 8, 9, 10. *Zeph.* 3. 7.

2. You are further engaged to this precise and holy life, by what the son hath done for you, *1 Pet.* 1. 18. *2 Cor.* 5. 14, 15. *Isaiab* 53. 11.

3. And by what the spirit hath done for you, *Eph.* 4. 30. *1 Thes.* 5. 19. You are engaged to this precise and holy life.

2dly, You are engaged to it, upon the account of your brethren and companions in this world, *Psalms* 69. 5, 6. that you do not stumble or offend them.

3dly, You are under great obligations to keep your selves pure, even from your selves, as well from your God, and from your brethren and companions. 1. Your clearer illumination is a strong bond upon your souls, *Eph.* 5. 8. *Titus* 2. 11, 12. *1 Thes.* 4. 1. *James* 4. 17. *Psalms* 51. 6. 2. You are professors of holiness, *2 Tim.* 2. 19. *James* 2. 7. *Isaiab* 4. 1. *Gen.* 48. 16. *Rom.* 2. 24. 3. You are obliged to holiness by your own prayers, *Psalms* 119. 5. *Ezra* 9. 6. 4. Your often reproofs, and censures of others obliges you to holiness, *Rom.* 2. 21.

4thly, Your very enemies oblige you to it, as they are bold censurers, and your watchful observers, *Heb.* 11. 7. *Psalms* 5. 8.

5thly, You are the more obliged to holiness upon this account, that God hath given you more and greater assistances and advantages than others have. 1. Shall men of such principles walk as others do? *1 John* 2. 20. *1 Cor.* 2. 12. *Eph.* 2. 10. You have a principle of grace put in

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into you, to pull you back from sin, to excite you to duty, *Psalms* 27. 8 & 116. 7 *John* 4. 14. 2. Besides the light of nature, and the general light of the gospel, you have patterns set before you, *Heb.* 12. 2. 1 *Pet.* 2. 21 *James* 5. 10 1 *Peter* 5. 9. 3. You have not only a principle within you, and a pattern before you, but you have an omnipotent assistant to help you, even the holy spirit, *Rom.* 8. 26. (1) When a temptation to sin presses you sore, he pleads with your consciences within, while Satan is tempting without, *Jerem.* 44. 4 *Isaiah* 30. 20, 21 (2) To help you in your duty, by causing inward comforts, sealings, and joys, which you have from him. (3.) When you are indisposed to duties, your hearts empty and dry, he is ready to fill them. 4. You have a further advantage to this holy life, by all the rods of God, that are at any time upon you. (1.) To prevent your straying and wandering, *Hosea* 4. 17. 2 *Cor.* 12. 7 *Psalms* 119. 67. *Hosea* 2. 6. (2.) To dry up and consume, that spring of sin that defiles your lives, *Isaiah* 27. 9. *Dan.* 11. 33, 34, 35. (3.) To wean you from the world, the lusts, loves, and pleasures of it, 1 *Cor.* 5. 4. 1 *John* 2. 16. 3 Consider of the manifold uses that God makes of your conversations in the world. (1.) To win your souls to Christ, *Zech.* 8. 23. (2.) To recover and save the credit of religion from apostacy of hypocrites, and scandals of carnal christians. (3.) For the encouragement of his ministers that labour among you. (4.) To daunt the hearts, and

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and view the consciences of his and your
enemies, *Daniel 6. 14, 18, 19, 20* Lastly, God
will use the purity of your conversations to judge
and convince the world in the great day, *1 Cor*
6. 2 *Heb 11. 7* *Luke 2. 74, 75.*

F I N I S



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